ISLAHI KHUTBAAT

DISCOURSES ON ISLAMIC WAY OF LIFE

Part 6

By
Justice Mufti Muhammad Taqi Usmani

DARUL-ISHAAT
KARACHI-1, PAKISTAN.

Vol. VI

Includes

PUBLISHER'S NOTE

The English version of the Islahi Khutbat, has been published by Darul Isha'at Pakistan. This is solely because of the Favours of Allah on us and the prayers of our mentors.

This is the translation of the reformative speeches of Mufti Justice Mawlana Muhammad Taqi Usmani may Allah prolong his benefits over us. He has been given these lectures for about ten years every week at the Bait ul Mukarram Masjid, Karachi. Those who attend these lectures gain much knowledge theoretically and practically. I, too, attend these lectures and have been deriving much advantage. These lectures are being recorded on audio cassettes and books are published subsequently. These cassettes and books cater to those who understand the Urdu language.

We at Darul Isha'at desired that an increased number of people should benefit from these lectures. Allah helped us get these books translated into English and publish them and He also provided us the necessary means. *Al-Hamdu-lil-laah,* after six years of continuous effort a complete set of these books is available to the readers. Let our readers remember that these books have been

translated from oral lectures of the honourable Mufti Justice Mawlana Muhammad Taqi Usmani and not from his writings.

They may, therefore, find in them the style of the spoken words that the translator may have retained here and there.

We have endeavoured to match the get up of the books with their invaluable content and have paid due care in the use of paper, printing and binding. We hope that this set of books will be very useful to our readers in Europe and the United States. They will gain beneficial knowledge from these books and be prompted to put their knowledge into practice.

Insha Allah they will find a great change in their everyday life.

We have published many books in English and many more are under preparation. Do write to us for a full list of these books.

Finally, I request my readers to remember me in their prayers as also my parents and family members. May Allah reward them.

KHALIL ASHRAF USMANI
S/O MOHAMMAD RAZI USMANI

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WHERE IS THE MUSLIM *UMMAH* STANDING TODAY?

FOREWORD

To The English Edition by
Justice Mufti Muhammad Taqi Usmani

In the name of Allah, the Compassionate, the Merciful.

On the advice of some of my elders I hold a weekly meeting in Jamia Masjid AlBaitul Mukaram attended by a large number of Muslim brothers and sisters. Rather than giving a formal lecture, my basic purpose intended to be achieved through these meetings is that we get together for some time to review our ways of life in the light of Islamic teachings and to deliberate what is going to happen to us after we leave this mundane world. When the Muslims having true Islamic orientation sit together for this purpose, each one of them benefit from the other to create a genuine concern about our coming life which is the real and eternal life as compared to the present one which may come to an end any time.

I this mutual meeting which is meant for self-correction I normally read a book of Hadith and explain it to the audience in the light of what I have learned from my elders with special reference to the current attitude prevailing in our society and touching upon the relevant practical issues, social evils and the major faults found in our practical life. My friend Maulana Abdulla Memon who regularly attended these meetings usually prepares the audio cassettes of these addresses which are widely circulated in the country and abroad. He has also transcribed some of these audio cassettes in an abridged form and after their compilation he has published them in separate

volumes under the title of "Islahi Khutbaat". Nine volumes of this compilations have already come out in Urdu by the grace of Allah which were widely circulated. read and benefited from.

Since long some of my friends were suggesting that these addresses be rendered into English as well so that they may be useful for the English readership. I was reluctant to act upon the suggestion because, as told earlier, these addresses were not formal lectures on a particular subject. They were in fact discussions, on different aspects of our lives, undertaken with frankness rather than formalism. They some time lack the sequence usually expected from a well considered writing. Therefore, I do not know how far their translation will be as meaningful and effective as it was proved to be in the original Urdu language. However, my nephew, Mr. Khalil Ashraf Usmani, the proprietor of Darul Ishaat, requested Mr. Iqbal Ansari and Mr. Rafiq Abdur Rehman to translate these Khutbaat into English. Both of these gentlemen undertook the task and the outcome of their noble effort is appearing before the readers. I had advised them not to be too strict in literal translation and to render the basic idea in their own style. I had no opportunity to go through the manuscript of their translation but had an occasion to have a cursory look on some passages. To the best of my assessment the translation I have seen is correct and conveying. I hope that it will help readers to understand the basic theme of these Khutbaat. May Allah grant the best reward to the translators and publisher of this book and make it beneficial for the readers. I would again remind the readers that it is not a book properly authored by me. It is the compilation of my extempore discussions therefore, I extend my apology if some readers find the sequence of thoughts somehow disturbed in some places. However, the readers should concentrate on the message given and not on the style adopted.

Muhammad Taqi Usmani

FOREWORD

To The Urdu Edition by
Justice Mufti Muhammad Taqi Usmani

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَ كَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

In the name of Allah, the Compassionate, the Merciful.

All Praise belongs to Allah Who is Sufficient. And, peace be on His chosen servant.

For many years now, I have been delivering talks on religious subjects in compliance with the advice of my elders every Friday after 'Asr prayer.

People of different walks of life attend these meetings, and there are women too. By the Grace of Allah, I derive much benefit myself from these talks and my listeners too feel a sense of advantage. May Allah cause the series of talks a means of reformation for all of us. *Aameen*!

My close colleague, Maulana Abdullah Memon, has been recording these talks for some time and distributing the cassettes. I have been told by my friends that these cassettes have been much beneficial to the general body of Muslims.

The number of cassettes has now exceeded two hundred and fifty. Maulana Abdullah Memon has reduced some of these cassettes to writing and brought them out in the form of small booklets which are now compiled together in book-form under the name of Islahi Khutbaat (Discourses on Islamic Way of life)

I have revised some of the speeches and the Maulana has done a very useful work by annotating quotations of the

Ahadith in my speeches with proper references to their source. This work has proved very useful.

In reading this book, my readers must remember that it is not a formal composition but a collection of speeches made at different times penned down from recording. Therefore, they will sense the style of an oral dialogue in these articles. The benefit that accrues to any Muslim from these articles is merely a blessing of Allah for which he must be thankful to Him. But, if there is a slip in these articles or something superfluous, then that is a lapse on my part. I must say, however, that my aim in delivering these talks was not simply to speak out but-before everything else- I had my reformation in mind, and then that my listeners may be drawn towards their own reformation.

Do not let the written word please you
Or the working of fate worry you!
I have by your memory alone
What of the text and what of its meaning

May Allah through His Grace and Favour let these writings be a means of our reformation, and a treasure for the Hereafter. May He reward well the compiler and publisher of these articles. *Aameen.*

Muhammad Taqi Usmani.
12 Rabi-ul- Awwal 1414 A.H

Series : 49

REPENTANCE - AN ANTIDOTE OF SINS

DARUL ISHAAT URDU BAZAR KARACHI-1

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REPENTANCE - AN ANTIDOTE OF SINS

الحمدلله نحمده و نستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهدان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا و سندنا ونبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلىٰ اله واصحابه وبارك وسلم تسليما كثيرا كثيرا

اما بعد!

All praise is for Allah. We praise Him, seek His help and forgiveness and believe in Him. We rely on Him. We seek refuge with Allah from the evils of our selves and from the vices of our deeds. There is none to misguide him whom He guides and there is none to guide him whom He let go astray. I bear witness that there is no god except Allah, the One and the only. He has no partner. I also bear witness that our sire, and our

authority. our Master and our Prophet. Muhammad ﷺ is His servant and His Messenger. May Allah shower His mercy on him, on his household and on his Companions رضی اللہ عنہم and salute and bless them all in great abundance.

The Holy Prophet ﷺ recited Istighfar (to seek forgiveness) one hundred times

وعن الاغرالمزنی رضی اللہ عنہ قال سمعت رسول اللہ صلی اللہ علیہ وسلم یقول انہ لیغان علی قلبی حتی استغفر اللہ فی الیوم مائۃ مرۃ (صحیح مسلم کتاب الذکر باب استحباب الاستغفار والاستکثار منہ حدیث نمبر ۲۷۰۲)

It is narrated by Hazrat Aghar Al-Muzni رضی اللہ عنہ that he heard the Holy Prophet ﷺ, saying: Sometimes a cloud like thing settles on my heart also, so I seek Allah's forgiveness one hundred times.

Look! These are the words of our Holy Prophet ﷺ whom Allah created innocent of all sins. It was not possible for him ﷺ to commit any sins. In case, he ever committed some lapses being a human being and through forgetfulness. Almighty Allah was kind enough to declare in the Holy Qur'an:

لِيَغْفِرَلَكَ اللّٰهُ مَاتَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَاَخَّرَ (سورۃ الفتح ۲)

That Allah shall forgive you (O Muhammad) of your sin that which is part and that which is to come. (48:2)

In spite of the fact that all his past and future sins, if any, stand forgiven vide this divine declaration, the Prophet of Allah ﷺ said that he ﷺ sought Allah's forgiveness by reciting *Istighfar* one hundred times every day. It should be noted that the figure of one hundred used here only means that the Prophet ﷺ recited *Istighfar* in large numbers and not exactly

one hundred times. This is how some *Ulama* have interpreted the figure of "one hundred" used in the *Hadith*.

Everyone suffers from suspicions and doubts about sins

The Holy Prophet ﷺ has also mentioned in this *Hadith* the cause of his reciting *Istighfar* in such a large number. It was because sometimes some thing like a cloud (suspicions about sins) settled on his heart also. After all a Prophet علیه السلام is also a human being and may feel in his heart whisperings and suspicions about sins. However God-fearing and righteous a man may be, he cannot remain immune from reflections and shadows of sins. It is difficult to find a single saint, *Wali* (friend of Allah) or a favourite of Allah who remained safe from the attack of sinful suspicions and misgivings or Satanic seductions. However, the difference between ourselves and these men of God is that we promptly yield to these suspicions and commit sins. These favourite personalities of Allah steer clear of these suspicions and get rid of them by virtue of their devotion and obedience to Allah and His Prophet ﷺ. They seldom succumb to these Satanic suggestions and are not an easy prey.

The Holy Qur'an says about Hazrat Yusuf علیه السلام:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا (سورہ یوسف: ۲۴)

She surely desired him and he desired her, but that he saw the evidence of him Lord. (12:24)

In other words, they were both inclined to commit the sin, but Almighty Allah deterred him from it.

This is a wrong notion

One should not think that after attaching oneself to the disciplines of a mystic order or the practical following of the *Tareeqah* (the practical disciplines of the *Shari'ah*), the natural temptations to commit sins and the inherent tendencies to vices and deprivities can be eradicated altogether, and the urge to sins will not be there in the heart. This is not possible. The man concerned only suppresses and obtains control over the promptings and temptations to sins. In such a situation man is able to kick aside these Satanic whisperings and save himself from falling into the trap of sins. This is a great success of a man. It is quite wrong to think that after undergoing these spiritual and mystical disciplines. the urge to sins will never enter man's heart -- being human is not possible.

Take to repentance while still young

Almighty Allah has created in man the urge and temptation to commit sins. He has said in the Holy Qur'an:

فَأَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا (سورة الشمس ٨)

And He inspired it (with the conscience of what is wrong for it and (what is) right for it. (91:8)

Allah has mentioned in this verse that He has created in man the urge to vices as well as to righteousness. In this lies a test for man. If there had been no capacity of sin in man, there would have been no credit in him in remaining innocent and totally free from sins and vices. In such a state there was no need to struggle against the temptations of the self and Satan. What could then entitle man to Paradise which is a reward for struggling against the urges of sins and keeping oneself pure and free from their pollutions? Almighty Allah has created Paradise for those who fear Him

and fear the horrors of the Hereafter and who refuses to obey the insinuations of his self and Satan. The renowned persian mystic poet Sheikh Sa'di رحمة الله عليه has said:

وقت پیری گرگ ظالم مے شود پرہیزگار

در جوانی توبہ کردن شیوہ پیغمبری

It is quite easy to understand that even the most ferocious and dangerous wolf becomes righteous in its old age. At this last stage of its life it has no capacity to kill and harm anyone. What is really creditable and a characteristic of the Prophets عليه السلام is that a man should repent for his sins and take to righteousness while he is still young and possesses the capacity and power to commit sins, but he restrains himself from the path of sins and vices for fear of Allah.

Influence of the company of the pious

There are some wishful thinking people that thinks God-fearing saints may cast on them such a glance as will fill their hearts with divine light and purge them of all urges to sins and vices. This is impossible. The man thinking in this way is deluding himself. If this were correct, there would be no disbeleivers on the surface of the earth, as all would be converted to Islam by the miraculous glance and attention of these pious saints who are found every where.

Once a man called on Hazrat Maulana Ashraf Ali Thanawi رحمة الله عليه and requested him for advice. The Maulana obliged him. At the time of departing that man requested the Maulana to impart to him from his chest some spiritual light (نور) to make the problems of the Hereafter easy for him and to eradicate from his heart the temptations of sins. The Maulana replied: What should I

grant you from my chest? It is full of phlegm. You may take it, if you like. Anyway, it is totally a wrong notion that these pious saints can change the life of a man by their miraculous glance.

ایں خیال است و محال است و جنوں

This is only wishful thinking and madness. It is true that the company of the holy saints does have auspicious effects on men's life. Yet those who want to gain something must strive in the path themsleves and should not wait for miracles.

Keep a watch over yourselves every moment

A man may attain elevated status, he cannot attain total immunity from the suspicions and whisperings about sins. It is only posisble by sincere work to suppress and control them and weaken their virulence. It is possible for a man that by keeping company with saintly men he may attain piety, fear of Allah, relationship with Him and so many other spiritual accomplishments. Notwithstanding all this, it is necessary to keep a strict watch over his self at every step and every moment. It is quite misleading to think that after attaining all these qualities and a certificate of proficiency from the Sheikh, a man becomes a Sheikh himself. Now he is free to go which way he likes. It is true that the attention of the Sheikh has helped to weaken and suppress the disciple's instinct to sin, yet constant watch over the self and against Satan's seduction is required at all times. Beware that the urge to commit sins may get revived again at any time:

اندریں رہ ے تراش و ے خراش
تادمِ آخر دمے فارغ مباش

It is necessary in the path of Allah to be on one's

guard and be correcting and reforming oneself continuously. This is necessary till the last moments of life. This self and Satan may deceive you at any time and at any stage.

The story of a wood-cutter

Maulana Rumi رحمۃ اللہ علیہ has related in his famous book, the Masnavi, the story of a wood-cutter who used to cut and bring wood from the forest. Once it so happened that a big serpent got entangled and tied up with the bundle of his wood. The wood-cutter was quite unaware about the serpent. When he opened the bundle in his house he saw that a dead serpent was also among the sticks of the wood and paid no attention. When the serpent received heat it began to crawl slowly till it reached the wood-cutter and bit him. The inmates of the house were stunned to see this mishap. How could a dead serpent bite anyone as it had bitten the wood-cutter?

Man's self is also a serpent

After having related this story Maulana Rumi رحمۃ اللہ علیہ has compared man's self to a serpent. When a man undergoes spiritual exercises, disciplines and drills under the care and supervision of a Sheikh, his self beocmes very weak and looks as if it is dead, but in reality it is still alive. Like the serpent it can bite and kill a man when it finds its victim unwary. The Maulana has explained the same idea in another persian couplet:

نفس اژدھا است مردہ است
ازغے بے آلتی افسردہ است

The above couplet means that self of man is like a serpent, which seems to be dead but it is alive. It paralysed

and benumbed on account of the shocks and blows it has received from the spiritual exercises and disciplines. It may become revived and may bite anyone at any time.

One should not, therefore, become negligent about his self at any moment. He should always be cautious.

Taubah (repentance) and *Istighfar* (seeking forgiveness) are antidotes to sins

Allah has created two deadly poisons in the forms of Satan and the human self that are always attacking and damaging man's religious and spiritual integrity. At the same time, Allah has also created two very effective antidotes to these two archenemies of man. Those antidotes are *Taubah* (Repentance) and *Istighfar* (seeking forgiveness). Whenever you feel that you are in danger of being bitten by this serpent of self, you are advised to take resort to these antidotes, i.e. Taubah and Istighfar and recite these words:

استغفر الله ربی من کل ذنب واتوب الیه

This *ISTIGHFAR* or antidote will instantly counteract effectively the poisons of the serpent of self or Satan.

A wonderful marvel of nature

Once I was on a Railway journey in South Africa around Cape Town. The trian stopped in a hilly track. We got down from the train to offer prayer. I saw a plant which was very beautiful and attractive. So charming to the eyes that I could not help extending my hand to pluck a few of its leaves. No sooner did I extend my hand to reach the plant, my guide cried loudly to stop me from what I was going to do. So I held back my hand. He told

me that it was a very poisonous plant. although it looked so beautiful and charming. If anyone touched it he would be poisoned just like the poison of a scorpion's sting. I was saved from its poison as a result of this timely warning, yet an ignorant man is always exposed to this danger.

On this my guide showed me something more exciting than this. There is another plant to counter the effects of this poisonous plant. This would be the antidote to the poison of that poisonous plant. If someone touched the poisonous plant and was affected, by touching the others plant, the poison could be instantly countered.

The same is the case of our sins and of Repentance and *Istighfar*. As soon as you feel that the poison of your sins is increasing, you should counteract it at once by taking resort to Repentance and *Istighfar*.

Allah appointed man his vicegerent and fortified him with antidotes

Our Dr. Abdul Hai Sahib رحمة الله عليه once told us that Almighty Allah placed in man the faculty of committing sins and then sent him to this world as His vicegerent. On the other hand, there is another creation of Allah the Angels whom He did not consider fit for the honour of being His vicegerent as they did not possess the faculty of committing sins. To afford a sample and practice He let the first man commit a fault. When Almighty Allah lodged Hazrat Adam عليه السلام, the first man in Paradise, he commanded him not to approach such and such tree. Satan, however, beguiled Hazrat Adam عليه السلام on account of which he عليه السلام ate the fruit of the forbidden tree and committed a sin. Hazrat Adam عليه السلام was in fact, induced to commit the sin, as this fault could not have been without the will of Almighty Allah. Once Hazrat Adam عليه السلام

had committed this fault, he felt ashamed and he sincerely repented for that. Thereupon Almighty Allah taught him these few words and asked him to recite them:

رَبَّنَا ظَلَمْنَـــا اَنْفُسَنَا ۔ وَاِنْ لَّمْ تَغْفِرْلَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ

(الاعراف:٢٣)

> Our Lord! We have wronged ourselves. If you do not forgive us nor have mercy on us, surely we shall be among the losers. (7:23)

There is an important point to note. It was possible for Allah to grant Hazrat Adam علیہ السلام forgiveness without teaching him these words and seeking through them Allah's forgiveness. He could have told Hazrat Adam علیہ السلام direct: All right, I grant you My pardon. But Almighty Allah did not do so. Dr. Abdul Hai Sahib رحمۃ اللہ علیہ has said that the intention of Allah was to teach Hazrat Adam علیہ السلام that the latter will have to face such mishaps in the world where he was going. There will be Satan and the human self to misguide him and induce him to commit sins off and on. It would not be possible to live in the world a clean and contented life without the antidotes of *Istighfar* or *Taubh.* Almighty Allah therefore, sent Hazrat Adam علیہ السلام equipped with these. Only speak with your tongue with repentance in your heart, the words استغفر اللہ، توبہ (I seek Allah's pardon) and the sin will be pardoned-Allah willing-at once.

Repentance is a combination of three elements

For *tauba* two words are generally used - (i) *ISTIGHFAR* (seeking forgiveness) and (ii) *TAUBAH* (Repentance). The main word is *TAUBAH* (Repentance) and the word *ISTIGHFAR* refers to the path that leads to TAUBAH. *Taubah* consists of three elements which must be present to make Taubah materialize and effective.

These three elements are:

1. To feel ashamed at the sin committed.
2. To give up the sin committed at once without any hitch and hesitation.
3. A firm resolve not to repeat that sin in the future under any circumstances.

To resort to Repentance in this way the sinner becomes purified from his sin. It occurs in a *Hadith*:

التائب من الذنب كمن لاذنب له (ابن ماجه، کتاب الزهد، باب ذکر التوبة، حدیث نمبر ٤٢٠٤)

One who repents for his sin is like
one who has committed no sin at all.

By repentance the entire trace of sin is effaced from the Register where the sin was recorded. How infinite is the mercy of Allah! There will be no trace and reference to this sin in the Hereafter.

Of the two recording Angels (کراما کاتبین) one is head and the other is his subordinate

I have not read this in any book but have heard it from my Sheikh رحمة الله عليه that every man is accompanied by two Angels who are called Kiraman Katibeen and who have been appointed by Allah to record in a Register the deeds of men. The Angel on the right side records good deeds and that on the left records bad deeds. My Sheikh رحمة الله عليه told us that the Angel on the right side is incharge of the Angel on the left side. This is in conformity with Allah's command that when two men are engaged on a job, one of them should be the incharge and the other his subordinate. When a man does a good deed the Angel on the right side records that deed without delay. Being incharge, he is not required to consult the Angel on the left side for this recording. On the other hand when a man does some bad deed, the Angel

on the left side has to record this deed in the Register of Deeds but before recording, he has to consult the Angel on the right side who is the Incharge. The Angel on the right side asks his subordinate Angel on the left side to delay recording this sin and to wait for some time more in anticipation of the sinner's repentance for the sin. If the man does not repent, the Angel on the left side consults his incharge again and again, until it is the third time. If the sinner has not repented even this third time the Angel incharge permits his subordinate to record the sin in the Register of Deeds.

Never mind if you have violated your *Taubah*
A hundred times. Come back and repent again

It is an infinite mercy of Almighty Allah that He allows respite to His sinning servant again and again, so that the sin he has committed may not have to be recorded in the Register of Deeds. If this unfortunate sinner does not offer repentance, the sin is at last recorded against him. Even after this recording the door to *TAUBAH* remains wide open till the last moments of the man's life. The door to *TAUBAH* remains open till the time the throes of death have not overtaken him. How kind and Merciful is Almighty Allah!

باز آ باز آ ہر آنچہ ہستی باز آ
گر کافر و گبروبت پرستی باز آ
ایں درگہ ما درگہ نو امیدی نیست
صد بار گر توبہ شکستی باز آ

These persian couplets express the same infinite mercy of Allah in accepting the repentance of His sinning servants. Allah's Court is not a court of despondency. Allah is ready to accept repentance even from such a servant as

has violated his repentance for hundreds of times.

Repent for your sins before going to bed

There was a saint among us named Hazrat Baba Najam Ahsan Sahib رحمة الله عليه who was a Khalifah (spiritual successors of Hazrat Thanawi رحمة الله عليه. He was a saint endowed with wonderful ways, habits. sense and insight. One day he was speaking on the subject of *TAUBAH* and I was also sitting by his side. A young man visited him at that time for some purpose. Addressing that young man Baba Sahib رحمة الله عليه said: The people think that this *Deen* (Islam) is very complicated. I say that it is very easy, sit before Almighty Allah every night and repent before Him for your sins and misdeeds. This is the essence of our *Deen*.

The fear of sins is not contrary to resolve

When that young man had departed, I told Baba Sahib رحمة الله عليه that "this *TAUBAH* is immensely wonderul", yet I had some doubts about it. I told him رحمة الله عليه that this *TAUBAH* materializes on the fulfilment of three conditions:- (i) There should be a feeling of remorse and shame (ii) One must give up sin at once and (iii) A firm resolve that in future the sinner shall not commit the sin again. It is easy to fulfil the first two conditions. The third condition appears to be very difficult - that there should be a firm resolve not to commit the sin again and feel sure about the firmness of the resolve. If the resolve is not firm the *TAUBAH* will also not be true and as such, the sin concerned may remain unpardoned. This is a casue for anxiety. In reply to my misgivings Hazrat Baba Sahib رحمة الله عليه said:

"Resolve means that a man shall not commit such and such sin in the future. If inspite of this the man does not feel

sure that he shall remain true to his resolve, then he should know that such a doubt or misgiving is not contrary to the resolve made. This does not affect the *TAUBAH* in any way, if the resolve made is firm so far as the man's intention is concerned. As regards the doubt arising in this behalf, it may be remedied by submitting a prayer to Almighty Allah in this way:

O Allah! I have taken resort to repentance with a firm resolve, yet being too weak and helpless, I do not know whether I shall be able to remain firm on this repentance and resolve. You Alone have the power to keep me firm on this resolve. After making this supplication, the doubts and misgivings in this regard will vanish by the mercy and will of Allah."

I must confess that the moment Baba Sahib رحمة الله عليه expressed this clarification,all my doubts disappeared and I was fully convinced and satisfied.

Do not lose heart

Hazrat Sri Saqti رحمة الله عليه was one of the most renowned saints of his time. He was also the Sheikh of the famous wali (Allah's friend) Hazrat Junaid Baghdadi رحمة الله عليه. He has advised that there is no justification for you at all to give way to dejection and become hopeless, as long as you are afraid of sins and feel shame and regret after committing a sin. It is, however, very dangerous when the fear of sins vanishes from the heart, and the heart become devoid of any sense of shame and regret after a sin is committed.

In addition, he becomes bold on sins and tries to argue that what he has done is quite lawful. However, there is no justification at all for despondency when remorse for the sin is born in the heart. My Sheikh

frequently recited this couplet:

سوئے نو امیدی مرو کہ امیدہا است
سوئے تاریکی مرو کہ خورشیدہا است

Do not proceed in the direction of despondency. because the avenues of hopes are open before you. Similarly. do not proceed in the direction of darkness when so many illuminating suns are available for you. Just take to repentance to give the final blow to your sins.

Satan creates despondency

As already clarified. there is no place for despondency. as long as Almighty Allah has kept the doors to *TAUBAH* open. It is you who create despondency in your hearts by brooding in your minds that you are a great sinner. and a condemned fellow unable to do any good. This is Satan's weapon of cunning with which he creates despondency and dejection in you and makes you idle. Do you not see how Merciful and Compassionate Almighty Allah is Who has kept the door to *TAUBAH* open till the last moments of a man's life? He has also declared that He shall efface the sins of His servants who has repent for their sins. Is there any occasion to give way to dejection and despondence? There is of course none. What is needed is that a servant should present himself before Allah in all humility and submissiveness and seek forgiveness for his sins. All his sins will surely be forgiven.

Woe to my sins

What is the reality of these sins which vanish in a few moments by virtue of the antidotes of Repentance and Istighfar? Hazrat Baba Sahib رحمۃ اللہ علیہ referred to earlier. was also a very good poet who used to compose very

enlightening and encouraging poetry. In one of his couplets he has said:

Almighty Allah has granted me the wealth of warm sighs (to repent) which procure for me His forgiveness. Why should I care for my sins in the presence of this forgiveness?

You should, therefore, note very carefully that there is no justification for dejection as long as the door to *TAUBAH* is open and as you know it shall remain open till the last moment.

The meaning of *Istighfar*

You have already seen that *TAUBAH* (Repentance) has three conditions without which the fulfilment does not materialize. The other term in relation to *TAUBAH* is *Istighfar* (seeking forgiveness). This term is commonly used as compared with *TAUBAH*. The term *Istighfar* means seeking Allah's forgiveness. According to Imam Ghazzali رحمة الله عليه there are three conditions present in *TAUBAH* that are not present in *Istighfar*. Anyone may indulge in *Istighfar* or seeking Allah's forgiveness at any time and in any circumstances. When some suspicion or misgiving is born in the heart, some default occurs in worship or when some sin is committed. While seeking divine forgiveness one should utter these words of *Istighfar* with full confidence in their acceptance:

استغفر الله ربی من کل ذنب واتوب الیه

I seek forgiveness of Allah, my Lord, from all sins and turn to Him in repentance.

Should such a man lose heart?

Hazrat Ghazzali رحمة الله عليه has advised that the main door open before a believer is that he should resort to *TAUBAH* (Repentance), fulfilling all its three conditoins and give up all the sins to which he is addicted. There may however, be a sin sticknig to him which he is not able to give up in spite of his best efforts, should such a person become dejected and lose his confidence in *TAUBAH* and sit idle in utter hopelessness? What should such a man do?

What should a man earning unlawful income do?

For example, a man is employed in a Bank and Bank employment has been declared forbidden (حرام), because Banks flourish on interest-bearing transactions. The bank employee has given up all his sins and has become punctual in pryaers, fasting, payment of *Zakat*, etc. and has moulded his life on the pattern of the *Shari'ah*. He however, finds himself baffled about his source of living which is not lawful according to the *Fatwa*. What should he do, when he is not in a position to leave his bank service and become unemployed? He is, indeed, doing his best to search for some lawful employment, but he is not successful. Is there any way out for this man to get out of the predicament in which he has been entangled?

Not *Taubah*, but *Istighfar* is the right course for such a person

Imam Ghazzali رحمة الله عليه has said that a way out is available even for a man in such a predicament. He should make his best efforts to find out a lawful employment, and should not resign his existing employment. He should continue it till he succeeds in getting an alternative, lawful

job. The man cannot resort to *TAUBAH*, because one of its conditions is to give up the sin involved and he cannot fulfil this condition. The only way now open before him is to ask for Allah's forgiveness (*Istighfar*) and help for success in his efforts to find an alternative, lawful employment. Imam Ghazzali رحمة الله عليه has said that one who takes this path will find sooner or later an opportunity to get a lawful job and get rid of the bank employment. The Imam has supported his argument with this *Hadith*:

ما اصر من استغفر (ترمذی، کتاب الدعوات، باب نمبر ۱۱۹، حدیث نمبر ۳۵۵٤)

He who seeks Allahs' forgiveness for a sin is not counted among those who insist on their sins.

Almighty Allah has mentioned the same point in a verse of the Holy Qur'an :

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوْا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلاَّ اللّٰهُ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ (آل عمران ۱۳۵)

And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who can forgive sins except Allah only? - and will not knowingly repeat (the wrong) they did". (3:135)

So resorting to *Istighfar* is inevitable at all costs, even when a man is not able to give up a sin. Some learned saints have suggested that this should be done on the same spot on which the sin is committed. The secret of this suggestion lies that when a sin is being done that spot will testify to that a sin committed was on it, it will also testify to the *Istighfar* recited on for the forgiveness of that sin.

The best words of *Istighfar*

May our lives be sacrificed for the Holy Prophet ﷺ who has taught his *Ummah* such words of *Istighfar* as no man could think of despite his best efforts. For example, take these words:

رَبِّ اغْفِرْ وَارْحَمْ وَاعْفُ عَنَّا وَتَكَرَّمْ وَتَجَاوَزْ عَمَّا تَعْلَمْ فَإِنَّكَ تَعْلَمُ مَالَا نَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

The Holy Prophet ﷺ used to utter the words of Istighfar between the two green signals, while performing his *Sa'ee* between the rocks of Safa and Marwah. These words may be translated as:

> "O Allah, forgive us, have mercy on us, excuse us and pardon us for the sins which You know and which we do not know. You indeed, are the most Honourable, the most Respectable".

There are many sins which people do not feel that they are sins, nor do they know that they are sins. The number and varieties of sins are so vast that they can hardly be counted or comprehended. The Holy Prophet ﷺ has solved this problem by including in his sacred *Hadith* the words which "You know and which we do not know".

The master *Istighfar*

It is much better to memorize سید الاستغفار (*Master Istighfar*) and recite it as a matter of daily routine. It runs thus:

اَللّٰهُمَّ اَنْتَ رَبِّیْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِیْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰی عَهْدِكَ وَوَعْدِكَ مَااسْتَطَعْتُ اَعُوْذُبِكَ مِنْ شَرِّمَا صَنَعْتُ اَبُوْءُ اِلَيْكَ بِنِعْمَتِكَ عَلَیَّ وَاَبُوْءُ لَكَ بِذَنْبِیْ فَاغْفِرْلِیْ ذُنُوْبِیْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ (صحیح بخاری کتاب الدعوات باب افضل الاستغفار حدیث نمبر ٦٣٠٦)

This may be translated as follows:

"O Allah ! You are my Sustaining Lord. There is none worthy of worship except You. You created me and I am a slave of You. As far as possible I abide by the undertaking and promise I have made with You. I seek refuge with You from what (sins) I have done. I turn to you (in gratitude) with the blessings You have granted me. I also turn to You in repentance for my sins. So forgive my sins, as there is none except You who can forgive sins".

It occurs in a *Hadith* that if a man recites this Master *Istighfar* in the morning with full faith and conviction, and if he dies during that day he shall enter Paradise direct. Similarly, if anyone recites it in the evening and dies during that night he will enter Paradise direct. Let everyone make it his daily routine to recite this *Master Istighfar* every morning and evening or still better, after every prayer, because the Holy Prophet ﷺ has himself named it سید الاستغفار (*Master Istighfar*).

Almighty Allah has taught His Prophet ﷺ these sacred words and the latter (he) ﷺ has, in turn, taught his *Ummah* the same words. This goes to prove that Almighty Allah desires to forgive His servants through this *Master Istighfar*. It is, therefore, recommended emphatically that all should include it in their daily routine. If you so desire, you may also memorise the following brief words of *Istighfar*:

أَسْتَغْفِرُ اللهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّأَتُوْبُ إِلَيْهِ

There is also no harm if only the words استغفر الله (I seek Allah's forgivenes) are rehearsed, as they too contain the essence of Istighfar and are effective.

The best *Hadith*

عن ابی هریرة رضی الله تعالی عنه قال:قال رسول الله صلی الله علیه وسلم:والذی نفسی بیده لولم تذنبوا لذهب الله تعالی بکم،ولجاء بقوم یذنبون فیستغفرون الله تعالیٰ فیغفرلهم" (صحیح مسلم، کتاب التوبة، باب سقوط الذنوب بالاستغفارحدیث نمبر ۲۷٤۹)

Hazrat Abu Hurairah رضی الله عنه has narrated that the Holy Prophet ﷺ said: By that personality in Whose hands is my life (the Holy Prophet ﷺ always spoke on oath about important issues) if you do not commit sins at all, Almighty Allah will take you away and bring (in your place) another community who will commit sins, will seek forgiveness and will be granted forgiveness. (Sahih Muslim)

Allah has created in man the faculty of committing sins

This *Hadith* contains in it an indication about Allah's wisdom in creating man. If it had been the intention of Almighty Allah to create a community that had no ability to commit sins, He would not have created man at all. The Angels were enough for that. The Angels are a community that are always engaged in worshipping Allah and in rehearsing His sacred names. This community of Angels is deprived of the ability of committing sins, it cannot commit sins even if it desired to do so.

On the other hand, man is a creation who has been endowed with the faculties of both doing good and committing sins. It was Allah's will that man should refrain from sins, despite his inherent ability to commit sins and should at once seek forgiveness. If he ever committed a sin, it would thus defeat the very purpose of creating man.

We should remember that when Almighty Allah

created man to live on the earth as Allah's vicegerent the Angels objected to this scheme, because such a creature would create disturbances and would shed blood on the earth. They said that they were always busy with singing Allah's praise and glorifying Him. Almighty Allah dismissed their objection by saying:

إِنِّيْ أَعْلَمُ مَالَا تَعْلَمُوْنَ (سورة البقرة)

Surely, I know what you do not know (2:30)

This is no credit of the Angels

It is not creditable if the Angels are not committing any sins, because they have not been endowed with the ability to commit sins. The credit goes to that community which possesses the ability to commit sins, yet it keeps itself away from sins.

For example, there is a blind man who does not see undesirable and obscene sights, including films and filthy pictures. There is no credit of his in these abstinences, because he has no eyesight. On the other hand, there is a man who can see, has ambitions and feelings to enjoy the charming scenes around him, yet he avoids casting glances on undesirable and unlawful objects and sights. This God-fearing man is occupying a position for which Almighty Allah has promised Paradise.

The pleasures of Paradise are reserved only for man

Although the Angels are residing permanently in Paraidse, yet they cannot enjoy its tastes and pleasures, because they have not been granted the ability for such enjoyments. Almighty Alalh has created the pleasures and enjoyments of Paradise for such a creature (man) whom He has granted the ability to commit sins as well as the

ability to take to the path of piety and righteousness. Who can interfere with the supreme wisdom and unquestionable will of Almighty Allah? It is in response to this wisdom that He created this unique universe, so that He may raise a creature having the ability to commit sins, yet he would at the same time avoid these sins to the best of his ability. He would also seek Allah's forgiveness, if he ever happened to commit a sin by chance. As a result of this *Istighfar*, he becomes a point of attraction for Allah's grace, mercy and forgiveness. How could Allah's attribute of mercy be demonstrated, if man did not commit sins?

Creation of *Kufr* (infidelity) too is not free from wisdom

The learned saints have said that everything in this universe has some wisdom and purpose behind it. A most repulsive trait like *KUFR* (infidelity) has also some wisdom at its back. Maulana Rumi رحمة الله عليه, has thus said in a couplet:

در کارخانه عشق از کفر ناگزیر است
آتش کرا بسوزد گر بولهب نباشد

> In this universe *Kufr* (infidelity) has also its purpose. Whom should the Fire of Hell burn if a *Kafir* like Abu Lahab did not exist?

Thus, it is not difficult to understand that sins too form part of Allah's will. The temptation to commit sins has been placed in man's nature, so that he may strive to crush this temptation. The more a man suppresses and crushes this temptation for sins, the more will he attain the blessings and a high place of righteousness.

Worldly desires and sins are like fuel

Maulana Rumi رحمة الله عليه was, by the grace of Allah, an adept in conceiving and setting apt examples. In one of his couplet he رحمة الله عليه has said so nicely:

This means that these worldly desires, pleasures, enjoyments and sins possess an advantage in them, because Almighty Allah has created them to serve as fuel, so that by burning this fuel you may light the warm-bath of righteousness تقوی.

You may be facing a situation in which irresistible temptation is rising in your heart; your heart is being overwhelmed with an urge to commit a sin too tempting for you to resist it. What should you do in such a situation? In order to please Allah, crush this sinful desire and control your defiant self. If you do this the light of righteousness تقوی will illumine in you. If this urge to sin had not existed how could you warm up the bath of *Taqwa*?

The sweetness of *Eeman* (belief)

It occurs in a *Hadith* that once a strong desire arose in the heart of a man to cast an unlawful glance at a strange woman. This man, however, suppressed this sinful desire for fear of Allah. In such a critical situation when a man restrains his desires for no other reason but for the fear of Allah, Allah grants him the sweetness of *Eeman* (belief) the likes of which he could never get by satisfying his lustful desires. Now consider how this desire to commit a sin became a means of attaining the sweetness of *Eeman*. How

could this be possible if there was no urge and no desire for sin?

The wisdom of creating sin

Now a question arises why Almighty Allah has created sin when it is neither His will nor His pleasure that His servants should commit sins. The reply to this question is that Allah has placed in the creation of sin two aspects of wisdom. The first is that when a servant of Allah does his best to refrain from a sin, he receives the light of *Taqwa* (Righteousness) and the honour of nearness to Allah. The more a man keeps himself away from sins, the higher he rises in status and dignity in the sight of Allah. Almighty Allah has said in the Holy Qur'an:

وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا (الطلاق:٢)

And whosoever fears Allah, Allah will appoint a way out for him (65:2)

Rise to higher stations by means of *Taubah* (repentance)

As a human being man does sometime fall into sins in spite of all his efforts to shun them. In such a situation it is expected of him to turn to Almighty Allah in repentance with deep feelings of regret and remorse. He should recite the following words of *Istighfar*:

استغفر الله ربی من کل ذنب واتوب الیه

I seek forgiveness of Allah, my Lord, from all sins and turn to Him (in repentance).

As a result of the expression of this feeling of shame and regret in seeking forgiveness, his status will be raised. He will thus become a point of attraction for Allah's mercy and forgiveness. This is the second aspect of wisdom in

creating sins.

These are very delicate and subtle points. May Almighty Allah protect us form falling into error about their right interpretation. A man should never be bold after committing sins. However, if by chance a sin is committed there is no cause for becoming dejected. Almighty Allah has opened the doors of *Taubah* and *Istighfar* for such occasions to save his servants from falling into dejection and despondency.

A man commits a sin and feels ashamed, then turns to Allah in repentance with profound regret and shamefulness sometimes elevates him to a position of righteousness which he could not attain without committing that sin.

An account of Hazrat Muʿawiyah رضی اللہ عنہ

Hakimul Ummat Hazrat Maulana Thanawi رحمة الله عليه has related an event concerning Hazrat Muʿawiyah رضی اللہ عنہ. Hazrat Muʿawiyah رضی اللہ عنہ used to get up every night for the Tahajjud prayer. One night he رضی اللہ عنہ could not get up in time and missed his *Tahajjud* prayer. As it was the first time that he رضی اللہ عنہ had missed *Tahajjud* prayer, he رضی اللہ عنہ was grieved to such an extent that he spent the entire day in weeping. The next night at *Tahajjud* time an elderly man approached and awoke him رضی اللہ عنہ for the prayer. Hazrat Muʿawiyah رضی اللہ عنہ got up promptly and asked the man who he was. He replied that he was the same notorious Iblees. Hazrat Muʿawiyah رضی اللہ عنہ asked him why he was advising him to offer the prayer when it was his duty to misguide the servants of Allah. Iblees tried to avoid answering this question but when he was pressed by Hazrat Muʿawiyah رضی اللہ عنہ he divulged the secret, saying: The last night I had kept you away from the prayer and

you had missed it. As a result of this ommission you spent the entire day weeping and sobbing. This resulted in the increase of your status which you would not have attained by offering the prayer. I feel that I was a great loser. I, therefore, awoke you for the prayer so that you may not attain promotion in your status.

Replacement by another creature

The learned saints therefore, say that a man after having committed a sin must repent for the sin and seek Allah's forgiveness with feelings of shame, remorse and sorrow. Sometimes the status of such a repentant sinner is raised very high, beyond ones imagination. These *TAUBAH* and *ISTIGHFAR* are great blessings. That is why the Holy Prophet ﷺ has said in this *Hadith* that "if you do not commit sins at all, Almighty Allah will take you away and bring (in your place) another community who will commit sins, will seek forgiveness and will be granted forgiveness".

Through this *Hadith*, the Holy Prophet ﷺ has taught us a practical lesson. If we ever commit some sin, we should not feel dejected. frustrated or hopeless. We should take resort to *Taubah* and *Istighfar* to attract Allah's forgiveness. We should, however, not commit a sin intentionally. We should do our best to refrain from sins at all times and in all circumstances.

It is a prescribed obligatory duty to refrain from sins

By experiencing the blessings of *Taubah* and *Istighfar*, one may think that it is hardly necessary to refrain from sins which Allah, by His mercy, forgives so promptly and easily. Bear in mind that it is a prescribed obligatory (فرض) duty imposed on everyone that he should

protect himself from sins at every step in his life. However, as a human being, if he by chance commits a sin, he should not give way to dejection and hopelessness but should turn to repentance. If a man is committing a sin and it is not possible for him to give up that sin, as in the case of a Bank employee, he should be on the look out for an alternative, lawful employment as sincerely and desperately as does a person who is out of employment. In the meantime he should also indulge in *Taubah* and *Istighfar*, as needed.

Promotion in status on account of sickness

You may have heard this *Hadith* that on account of sickness the sins of the sick person are forgiven and his status is raised in proportion to the severity of the sickness. Does this *Hadith* mean that man should pray to Allah to inflict him with sickness or should he try to fall sick intentionally in order to reap the benefits and blessings of sickness? Certainly not. None can desire sickness by any means. The Holy Prophet ﷺ has himself taught his *Ummah*, through his *Ahadith,* to seek from Almighty Allah health not sickness. However, if sickness befalls you suddenly, then take it as an act of Allah's will meant for increasing your status. Just like sickness the case of sin should be shunned at all costs. However, if surrounded by unfavourable circumstances a man commits a sin only by chance and not by choice, he has no alternative but to take resort to *Taubah* and *Istighfar*. This will lead to the promotion of his status. This is the reality of *Istighfar*.

There are three categories of *Taubah* and *Istighfar*

There are three categories of *Taubah* and *Istighfar*, viz.

1- Repentance and seeking forgiveness for sins.

2- Istighfar for the sake of defaults in devotion and worship.
3- *Istighfar* for defaults and carelessness committed in the matter of *Istighfar* itself.

Perfection of *Taubah*

The first category viz., *Istighfar* for sins is an obligatory duty imposed on every individual without any exception, whatsoever. Everyone is required to repent and seek forgiveness for his sins. That is why in (تکمیل توبہ) Islamic mysticism and *Tareeqat* (the practical application of the Sharee'ah) perfection of *Taubah* is regarded as the first step on which are based all other steps. When anyone calls on a Sheikh for his spiritual reform, the latter directs him to make his *Taubah* perfect in all respects. Imam Ghazzali رحمۃ اللہ علیہ has said:

هو اول اقدام المريدين

> It is the first step of a person who submits himself to a Sheikh for his reform and guidance.

The undertaking (بعیت) that is made at the hands of the Sheikh is also an undertaking for perfect *Taubah*. At the time of this undertaking the disciple repents for all his past sins and resolves and undertakes not to commit any sin in the future. Thereafter, the Sheikh assists him in completing his *Taubah*.

Taubah in breif

The Sheikhs say that the process of perfection of *Taubah* consists of two stages - *Taubah* in brief (توبہ اجمالی) and *Taubah* in detail (توبہ تفصیلی). In *Taubah* in brief, a man is required to review all the sins of his past life in brief and to repent for them all in the presence of Almighty Allah. The

best way of performing *Taubah* in brief is to offer two *Rak'ats* with the intention of *Salat-e-Taubah*. Thereafter, he (repentant) should resovle to give up once and for all each and every sin whether it is major or minor, whether it relates to the usurpation of a right of Allah or that of His servant. This in short is *Taubah* in brief (توبہ اجمالی).

Taubah in detail

The resolve made in *Taubah* in brief does not mean that a man has become quite clean and sinless and has nothing more to do. The next comes the second stage of *Taubah* in detail (توبہ تفصیلی). In this second stage of *Taubah*, the repentant should start making good all his sins and lapses as far as possible. Unless this is done, his *Taubah* will not be complete. For example, he has missed obligatory (فرض) prayers. It is compulsory (فرض) for him to compensate for these missed prayers before his death. The first step in reforming one's self is to complete one's *Taubah* in this way. This is inevitable for the perfection of *Taubah* and, in turn, for the reform of the self.

Make a calculation of your prayers

Prayer (*Salat*) occupies the first place in *Taubah* in detail. You have to calculate the number of prayers you have missed from the day you attained maturity till this day. Attaining maturity means in the case of a boy, the age at which he begins to have nocturnal emissions. In the case of a girl, it is the age at which she starts her menses. If there is anyone in whom these symptoms do not appear in time, it should be understood that the boy or the girl has attained maturity at the age of fifteen years. From this age the obligations of prayers, fasting and other religious duties fall due and become effective.

A disciple has therefore, to calculate the number of all his missed prayers since the day he/she attained maturity till the day. Among them there will be men who were fortunate enough to be born and brought up in the homes of religious parents and were put on the straight path of *Deen* (religion). Thus, such fortunate persons will have no liability of oustanding prayers, since they attained matuirty till the day. Such a situation is most welcome.

The Holy Prophet ﷺ has advised that a boy should be instructed about prayers at the age of seven years. At the age of ten years, he should be forced to offer prayers and may be given light beating, if necessary. In case some prayers have been missed even after attaining maturity on account of negligence, it is an obligatory duty to compensate for them. How to do this? This may be done by making an accurate calculation of the prayers missed during life. If it is not possible to make a very accurate calculation of the number, it may be estimated with care be liberal in your estimation so that it may be more, but not less, than the prayers actually missed. It may be recorded in a register in this way:

Today, dated (date) I am liable to compensate for (number) prayers. I am commencing these compensatory prayers from today. If I am not able to compensate for the missed prayers during my life, I hereby leave a will that compensation money for the prayers not compensated may be calculated and paid out of my legacy. Signature and date.

Draw up a Will

It is necessary to draw up a will in writing, because if the liable person dies before discharging this liability, then in the absence of such a will the *Shari'ah* does not bind the inheritors to discharge this liability. If he makes a will in writing to this effect, then according to *Shari'ah*, the inheritors

will be duty-bound to pay the compensation money for the missed prayers to the extent of one third of the total legacy.

> The Holy Prophet ﷺ has advised that if a man who beleives in Allah and the Last Day and has anything to write by way of a will then it is not lawful for him to pass even two nights without writing this will. (Jami Tirmazi)

If a person has to compensate for missed prayers he must draw up a will to this effect in the light of this *Hadith*. Consider how many of us have written our wills ? It is a permanent sin not to wirte a will and the sin will continue as long as the will remains unwritten. We should, therefore, draw up our will just now.

How to compensate for lifelong missed prayers

Thereafter, he should commence compensating for the prayers missed throughout his lifeline. These are called قضاء عمری(compensation for lifelong missed prayers). This may be done by offering a compensatory prayer along with the currently due prayer. If one has time to spare, one may offer more than one compensatory prayer along with the currently due prayer. This is to ensure the discharge of this liability as early as possible. It is better to offer these compensatory prayers in place of the optional prayers attached with the currently due prayers. No optional prayer is lawful after the *Fajr* (Dawn) prayer and the *'Asr* (later afternoon) prayer, but it is lawful to offer compensatory prayers during these intervals. This is a facility provided by Almighty Allah and we should take advantage of this facility. The number of compensatory prayers offered and the number outstanding should be noted in the record maintained for this purpose.

It is not right to offer compensatory prayers in place of *Sunnah* prayers

Some people inquire if they can ignore the *Sunnah* prayers and utilize the time so saved for offering compensatory prayers. The answer to this question is that it is not right to ignore and miss the affirmed *Sunnah* (مؤكده) prayers. It is, however, quite lawful to offer compensatory prayers in place of optional prayers.

Calculation of missed Fasts and writing a Will about them

Likewise, you should examine the position about your fasts. Have you missed any obligatory Fasts from the time you attained maturity till this day? If you are liable for any missed Fast during the period of your attaining maturity then make a calculation and record the details about these fasts as follows :

On this day dated..... I am liable for .... (number) missed fasts for which I am beginning to compensate one by one. If I am not able to discharge this liability during my life, compensation money for the outstanding Fasts should be paid from my legacy. Note in your record the number of fasts compensated and the number outstanding. This is to keep the account quite clear and free from any doubt. Signature and date

Calculation of *Zakat* due for payment and its record in the Will

In the same way, you should examine the position in your *Zakat* account. *Zakat* falls due as an obligatory duty after a man attains maturity. At this age, if a man had properties assessable for *Zakat* but did not pay it, *Zakat* should be calculated separately for each year and the

outstanding amounts paid as accurately as possible. In case exact and very accurate calculation is not possible, make a liberal estimate of the liability which should be more, but not less, than the amount due for payment. Thereafter, commence payment and enter each payment and the balance outstanding in the record maintained for this purpose. Try to discharge this liability as soon as possible.

In the same way it is obligatory to perform Hajj once in life. If it has fallen due but has not yet been performed, do this now or as early as possible. These are all rights due to Almighty Allah which form part of *Taubah* in detail (توبہ تفصیلی).

Discharge the rights of the servants (of Allah) or get them waived

After the rights due to Almighty Allah, examine the position of your liability towards the servants of Allah. Not only does it include financial liabilities, but it also includes actions or sayings whereby you may have displeased or harmed a person. It is necessary to have the wrongs done by you pardoned by the victims. It occurs in a *Hadith* that once the Holy Prophet ﷺ made this announcement in an assembly of his Noble Companions رضی اللہ عنہم about himself:

> I request you to pardon me, if I have caused to anyone of you any distress or any grief or if anyone's right is outstanding against me. Today I am standing here before you. The claimant may either take revenge on me or pardon me.

When the Holy Prophet ﷺ himself has sought pardon for his own sake, where do we stand? It is therefore, necessary to establish contact personally, in writing or as convenient with all your relations, friends, school and office

colleagues, and business partners, etc. to whom you may be owing some amount or whom you may have harmed, insulted or displeased in any way. After contact pay their dues to them or have them waived by them. Similarly, request them to pardon you for any wrong, distress or pain caused to them. The Holy Prophet ﷺ has said in another *Hadith*:

> If any man has wronged another man in any way financially, mentally or physically, he should seek pardon of the man wronged. He should have his liabilities cleared by payment of gold or silver, before the arrival of a Day when there will be no Dirhams nor Dinars, and neither will gold or silver be of any avail.

Accounts of those who were worried about their Hereafter

Those whom Almighty Allah has granted fear and anxiety about their Hereafter, approach all their creditors and claimants, one by one, and discharge their rights or beg them to condone their dues. In view of the importance of this issue, Hazrat Thanawi رحمة الله عليه wrote a pamphlet titled العذر والنظر (Al-uzr wan-Nazr) and circulated it among all his friends, acquaintances and colleagues. In this pamphlet he رحمة الله عليه addressed an appeal to all of them to receive from him or to condone and pardon whatever amounts, dues or liabilities might be outstanding against him رحمة الله عليه. Similarly, my father, Mufti Muhammad Shafi Sahib رحمة الله عليه addressed a letter titled تلافی مافات (compensation of past liabilities) to all his elders, friends and acquaintances requesting them to condone their rights and pardon the wrongs, if any, done to them.

What to do when some rights of the servants of Allah remain undischarged?

The rights of Allah are forgiven by Him through *Taubah*. As for the rights that are due to the servants of Allah, they cannot be wiped of unless they are paid to the claimants or the latter condone them. Hazrat Thanawi رحمة الله عليه has mentioned by way of an example, a case in which a man could not discharge the rights due by him to a servants of Allah. Later on, Almighty Allah reminded him of the lapses on his part and also guided him to repent for his sins. As a result of this turning point in his life, he began to search for his creditors and claimants and pay their dues. Death, however overtook him before he could clear his liabilities in full, by payment or by getting them condoned. Now is there any way out for such a man to save himself from the punishment of the Hereafter? Hazrat Thanawi رحمة الله عليه has said that even such a man should not despair of rescue and salvation, as he had resorted to repentance and started discharging his liabilities and was doing his best on this behalf. It is hoped that by virtue of his sincere striving Allah will make his claimants condone their claims against this man and forgive him, by His grace and intervention.

A wonderful example of Allah's forgiveness

In support of his opinion, Hazrat Thanawi رحمة الله عليه has cited a famous incident narrated in the *Hadith* about a murderer who had commutted ninety-nine murders. After having committed these horrible sins, he became worried about the punishment of the Hereafter. In order to find a way out of this predicament he visited a Christian Monk and informed him about his sin of ninety-nine murders. He asked him if there was any way out for him. The Monk told

him that there was none and that he had totally ruined himself. This reply added to the man's dejection. In his great dejection he killed this Monk also, thus raising the number of his murders to one hundred. As the man was determined to find some way out for himself, he called upon another godly saint and related to him his harrowing tale. This saint convinced the murderer that there was nothing at all to feel dejected for. He advised the sinner first to repent for his sins, leave the place for another village and stay there, as it was the abode of righteous men. Their company would benefit him. As he had repented for his sins, he set off for that village, as he had been advised to do.

While he was still on the way, death overtook him. It occurs in narrative that even in his struggle for life and death, he tried to take himself nearer and nearer to the place of his destination by dragging himself in that direction on his chest. At last he died and the Angles of mercy and the Angels of punishment both reached the spot to get hold of the man's soul. A dispute arose between the two. The Angels of mercy argued that they would take the man's soul with them, as he had repented for his sins and was going to the village of righteous men. The Angels of punishment argued that it was their right to get the man's soul, as he had murdered one hundred men and had not yet been granted forgiveness. To settle this disptue Almighty Allah decided that it should be seen whether at the time of death the man was nearer to the village from which he had started or to the village of the righteous men to which he was going. When the distance travelled was measured it was found that he was nearer to the village to which he was going. His soul was therefore handed over to the Angels of mercy. Almighty Allah forgave the sin of murdering one hundred men, by virtue of his sincere effort

for salvation. (Sahih Muslim..... *Hadith* No: 2766)

Hazrat Thanawi رحمة الله عليه has further said that although the man had rights of the servants of Allah outstanding against him, yet Allah granted him salvation by virtue of the sincere efforts he made for it. This story contains the analogy of a man who offers repentance and starts his efforts to pay the rights of the servants of Allah outstanding against him, but in the meantime death overtakes him. It can be said on the basis of this analogy that Allah will, by His mercy, grant salvation even to such a murderer and make his claimants satisfied and agreeable to forgo their rights against the man. This will come to pass on account of Allah's infinite mercy.

Thus, it is necessary to offer these two categories of *Taubah*.`(i) *Taubah* in breif (اجمالی) and (ii) *Taubah* in detail (تفصیلی).

Forget your past sins

Our Dr. Sahib رحمة الله عليه used to advise us that after having offered these two categories of *Taubah* : *Taubah* in brief and *Taubah* in detail, we should forget our past sins. To remember the sins after having once repented for them is to disregard and under-rate Allah's attribute of forgiveness. Almighty Allah has promised that He shall accept our *Taubah* and *Istighfar* and forgive our sins and efface the entries of the sins made in the Register of Deeds. This trend of recalling to the mind the past sins which have already been forgiven is an act of disparaging Allah's attribute of mercy. You should note that brooding over the past sins sometimes proves a veil and hindrance in your way.

Offer *Istighfar* on remembering your past sins

There is a great difference between a specialist and a non-specialist. A non-specialist sometimes shows the opposite path. A friend of mine was a very righteous man, regular in his prayers, fasts, etc. He told me that his Sheikh had advised him to bring back to memory all the past sins at *Tahajjud* time and feel sorry for them with tearful eyes. On the other hand our Dr Sahib رحمة الله عليه did not appreciate such practice. Not only has Almighty Allah accepted our *Taubah* and forgiven our sins, but He has also erased them from the Register of Deeds. By insisting on reviving the memory of these past forgiven and obliterated sins, do you want to insist that you will not let them be forgiven and erased? This is disregarding and disparaging Allah's attribute of mercy. So forget those sins once and for all. However, if ever they recur to your memory unintentionally, get rid of them by reciting *Istighfar*.

Reform your present

What a valuable piece of advice has my Sheikh, Dr. Sahib رحمة الله عليه given us! He has advised us that, when we have once repented, we should give up brooding over the past. We should hope that Allah has accepted our *Taubah* and Allah fulfil His promise. We also should not think of the future. We should pay attention to the present and do our best to ameliorate it and pass it in obeying Allah and His Prophet ﷺ.

Presently we are passing our days in brooding over the past and feeling afraid of the consequences of the sins committed in those days. This attitude breeds despondency and has an adverse effect on our present conditions. Some of us are prone to think in advance about the future and what it has in store for us. What can we gain by such trend

of thinking? We always say "future will take care of itself". Why should we worry about it now? We should concentrate our attention on the present because in due course of time, this present will become the past and the future will become the present. We should, therefore, take care to ameliorate the present which we have in hand. In fact, it is Satan who is beguiling us and drawing our attention to the past and the sins we have committed in it and to the future which we may spoil by similar sins. By bringing before our eyes the past and future he is bent upon ruining our present. So do not be misled by this cunning Satan and take care to ameliorate our present which is before us.

May Almighty Allah grant us the right trend of thinking. *Aameen.*

عن ابی قلابة رحمه الله تعالی قال ان الله لمالعن ابلیس سئله النظرة فانظره الی یوم الدین قال وعزتك لا اخرج من قلب ابن ادم مادام فیه الروح قال الله تعالی وعزتی لا احجب عنه التوبة مادام الروح فی الجسد

The best age

Hazrat Abu Qalabah رحمة الله عليه is one of the most dignified Tabi'een. If anyone had the honour of seeing Holy Prophet ﷺ in a state of having Eeman (belief) in him ﷺ, he is called a Sahabi (Companion). A believer who saw a Companion رضی الله عنه is called a Tabi'ee, while a believer who saw a Tabi'ee is called a Taba'-Tabi'ee. These are the three ages which the Holy Prophet ﷺ has described as the Best ages. He ﷺ has thus said in a *Hadith*:

خیر الناس قرنی ثم الذین یلونهم ثم الذین یلونهم (صحیح بخاری، باب فضائل اصحاب النبی صلی الله علیه وسلم)

The best people are those who are living in my age, then those who will come after them and

then those who will come after the latter.

The Tabi'een too had been granted by Almighty Allah a very high status by virtue of the auspicious company of the Noble Companions رضی اللہ عنہم. Hazrat Abu Qalabah رحمۃ اللہ علیہ is one of the Tabi'een. He did not have a direct contact with the Holy Prophet ﷺ, yet he had the honour of meeting many of the Noble Companions رضی اللہ عنہم. He was a favourite pupil of Hazrat Anas رضی اللہ عنہ.

The precaution and fear exercised by the Tabi'een

Hazrat Abu Qalabah رحمۃ اللہ علیہ has narrated this *Hadith* as a saying of his own, yet in reality it possesses the characteristics of a *Hadith*. He did this, because he could not say such a thing on the authority of his own intellect. He has narrated this as a saying of his own because the Tabi'een were afraid of attributing anything to the Holy Prophet ﷺ, lest they should commit a fault in so doing and be held accountable for that. The Holy Prophet ﷺ has said in a *Hadith*:

من كذب على متعمدا فليتبوأ مقعده من النار (صحیح بخاری، کتاب العلم ،باب اثم من کذب علی النبی صلی اللہ علیہ وسلم)

A man who attributes a lies to me intentionally should make Hell his final resort. (Sahih Bukhari)

The Noble Companions رضی اللہ عنہم, therefore, shuddered with fear at this severe warning, when they narrated any *Hadith*.

Great precaution should be taken in narrating a *Hadith*

A Tabi'ee رحمۃ اللہ علیہ has stated about a Sahabi (Companion) that when the latter narrated before him any

Hadith of the Holy Prophet ﷺ, his face turned pale and sometimes he shuddered with fear, lest he should commit some mistake in his narration. In order to be cautious while narrating a *Hadith*, some Companions رضی اللہ عنہم took care to add these words "The Holy Prophet ﷺ said something like this or that." They did all this as a precaution against the possibility of attributing to the Holy Prophet ﷺ something which he did not say. We should all learn a lesson from this. Sometimes we open our mouth to narrate a *Hadith* without due care and authority. None should narrate words as *Hadith*, unless one is sure of the exact words of the *Hadith*. Just see how in this very narrative Hazrat Abu Qalabah رحمۃاللہ علیہ has not narrated that the Holy Prophet ﷺ said this or that. Although what he narrated is a *Hadith*, yet as a precaution he has narrated the words as a saying of his own.

He رحمۃاللہ علیہ has said that Almighty Allah expelled Iblees from His Court for disobeying His command to prostrate himself before Hazrat Adam علیہ السلام. Every Muslim is well aware of this story, as related in the Holy Qur'an.

Iblees was right, but......

Apparently it seems that what Iblees alleged was perhaps not so objectionable. It would hardly seem to be incorrect and objectionable if in reply to the divine command Iblees had said: This forehead is reserved for You. It cannot bend before anyone other than You. Why should I prostrate myself before this figure made of clay which You have shaped with Your hands? My prostration is for You alone. Although, the argument looks apparently quite plausible, yet it is quite fallacious and wrong, because Almighty Allah Himself commanded Iblees to bow before Hazrat Adam علیہ السلام. After this command there was no alternative left for Iblees but to obey it without any

hesitation, instead of putting forward frivolous excuses.

It is quite true to say that man does not deserve that another man should bow down before him. When the last Ummah of the Holy Prophet ﷺ was raised on this earth the final command was issued that it was unlawful for a man to bow in prostration before another man. This was the original command about prostration. Here when the Authority issuing this command is Allah Himself who is asking someone to bow down before another man or before his figure, there is no room for disobedience on the dictates of one's intellect. This was Satan's first fault in relying on his intellect in disobeying Allah's command.

I am superior to Adam عليه السلام

The second fault Satan committed was that in refusing to prostrate himself before Adam عليه السلام he did not justify his disobedience by saying that his forehead was reserved for Allah alone. He argued that Adam عليه السلام was created from clay while he (Satan) was created from fire. As fire is superior to clay so he could not prostrate himself before Adam عليه السلام. As a result of his pride and disobedience, Almighty Allah turned Satan out of His court condemned, cursed and rejected him for all times.

Iblees obtained respite from Allah

When Almighty Allah condemned Iblees and turned him out, he asked Allah for resptie and said:

أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (الاعراف: ١٤)

Grant me respite till the day when they are raised (to life). (7:14).

Thus, he appealed for life till the Day of Judgment and his appeal was granted.

Satan possesses great knowledge

Hazrat Thanawi رحمة الله عليه has mentioned that it appeared to him from this event that Satan has great knowledge about Almighty Allah. See how at a time when he was being cursed, condemned, turned out and exposed to Allah's wrath, he succeeded in appealing for respite which he was granted. He knew it very well that Almighty Allah is never overpowered by wrath and that He grants requests even during such moments of anger and displeasure. Thus Satan was able to receive respite.

I shall remain beguiling him till death

Almighty Allah said in reply :

إِنَّكَ مِنَ الْمُنْظَرِيْنَ۝إِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ (الحجر:٣٨)

Certainly, you are of those granted respite till an appointed time. (15:38).

Thus, when Satan got respite till the Day of Judgment, he addressed Almighty Allah saying" I swear by Your honour that I shall not get out of the son of Adam, as long as there is soul in his body, i.e. as long as he is alive. I shall be seducing this man and sowing in his heart the seed of wrongs and misleading thoughts. On account of whom I have been expelled from the Divine Court. It shall be my duty to incite him towards all sorts of sins, crimes and lewdness, as long as he is aliver.

I shall be accepting *Taubah* (Repentance) till the Day of Judgment

Almighty Allah also swore by His honour and said: "By My honour, I shall not close the door of

repentance on the sons of Adam عليه السلام as long as they are alive. You swear by My honour that you shall not get out of them and I also swear by My honour that I shall not close the door of *Taubah* (repentance) on them. After a man has offered his *Taubah*, then by virtue of that *Taubah* I shall wipe off instantly all the traces of your seductions, your deception and your frauds."

Thus, Almighty Allah declared a general amnesty and His mercy in favour of the sons of Adam عليه السلام. He also advised man not to think that in the shape of Satan Allah has imposed on man some supernatural power from which man cannot save himself.

Satan is a trial

Allah has said that He has created Satan as a trial and test for men. It is He who created him and granted him the power to misguide and seduce human being. He, however, did not grant such power as you cannot resist and overpower. Allah has clearly declared in the Holy Qur'an:

إِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا (النساء:٧٦)

Surely, Satan's strategy is ever weak. (4:76).

It is Allah's assertion that the treacherous schemes, conspiracies and frauds which Satan fabricates for deluding His servants are very feeble. They fail and give way to a little resistance offered by the beleivers against this cobweb of Satan. This treacherous Satan overpowers only those who are coward and do not pull courage to stand before this enemy, nor do they want to give up their sins. Even for such coward persons who cannot stand against Satan's strategy, Allah has created the antidotes of Taubah (repentance) and

Istighfar (Seeking forgiveness). By taking advantage of these antidotes the poison of Satan's seduction is rendered ineffective and powerless at once. So feeble and transitory is Satan's network of treachery and seduction!

Become the best sinner

This heading seems to be a queer paradox, yet it is not so. The truth contained in it is confirmed by another *Hadith* of the Holy Prophet ﷺ which runs thus:-

كلكم خطاؤن و خير الخطائين التوابون (ترمذی، صفة القيامة، باب المومن يرى ذنبه كالجبل فوقه)

This means: You are all great sinners, but the best sinners are those who offer repentance. The word (خاطی) is an Arabic word, meaning one who commits mistakes. The word exaggerated form, meaning one who commits greater and more serious mistakes. By using the word (خطاء) in the exaggerated form, the Holy Prophet ﷺ has pointed out that you are all great wrongdoers, but the best wrongdoer is one who offers repentance for his mistakes and wrongs and seeks forgiveness from Allah. This contains an indication that this world is a place of charms and temptations in which people will be induced to commit sins and indulge in vices. Even so they should not surrender themselves so easily to these forces of evils and vices. They should stand against these forces with a little courage. In case they commit some sins, they should at once take to *Taubah* and seek forgiveness. Here also the exaggerated form (تواب) (a great seeker of repentance) has been used instead of the ordinary word (تائب) (one who offers repentance). The intention is to say that it is not enough to offer *Taubah* only once or twice, but it should be made a general practice to resort it as often as sins are

committed. Offering repentance regularly and frequently will frustrate Satan's strategy and man will become protected from his attacks.

Allah's mercy has one hundred parts

عن ابی هریرة رضی الله عنه قال سمعت رسول الله صلی الله علیه وسلم یقول جعل الله الرحمة مائة جزء فامسك عنده تسعة وتسعین وانزل فی الارض جزء واحدا فمن ذلك الجزء یتر احم لخلائق حتی ترفع لدابته حافر هاعن ولد ها خشیة ان تصیبه (صحیح مسلم کتاب التوبة باب فی سعة رحمة الله تعالی)

Hazrat Abu Hurairah رضی الله عنه has narrated that he heard the Holy Prophet ﷺ, saying: Allah has divided His mercy into one hundred parts. He has retained with Him the ninety-nine parts and has sent down to this earth only one part. On account of this one part. living beings deal with one another with kindness and mercy, as do parents with their children. brothers and sisters. friends and relations, etc. At the time of suckling its young one a quadruped raises up its leg to protect its young one from harm. This is also due to this one part of mercy. Almighty Allah has retained the ninety nine parts of mercy to shower them on His servants in the Hereafter. This gives only a faint idea of the infinite mercy of Allah.

Never despair of Allahs' mercy

By means of this *Hadith* the Holy Prophet ﷺ has insisted upon us that we should never despair of the mercy of Allah Who has reserved with Him ninety-nine parts of His mercy for distribution among His servants in the Hereafter. Will He then deprive you of His mercy here or there? No never ! The only condition for you to deserve this mercy is that you should attract His mercy by means

of *Taubah* (repentance) and *Istighfar* (seeking forgiveness). The more you turn to Allah in repentance and to seeking His forgiveness, the more will you qualify yourself for His mercy and this will bring you salvation in the Hereafter.

Only wishful thinking is not enough

However, this mercy will fall only on such of Allah's servants as have sincere desire for it and are ready to do something to attract it. If a man does not have any desire for mercy and spends his entire life in idle pursuits, in the hope that Almighty Allah will shower His mercy on him because He is All-Merciful, then such a man is deceiving himself. It is about such persons that the Holy Prophet ﷺ has said in a *Hadith*:

العاجز من اتبع نفسه هوا ها و تمنى على الله (ترمذی، صفة القيامة، باب نمبر ٢٦)

The *Hadith* means: A helpless and capable person is one who is hankering after his desires and entertaining hopes from Allah that, being All-Merciful, He shall forgive everything.

Allah's mercy will, of course, overtake and fall here as well as the Hereafter on whom who works hard to qualify himself for this mercy.

A strange account of a man

Hazrat Abu Hurairah رضی اللہ عنہ has narrated another *Hadith* of the Holy Prophet ﷺ which contains an account of a man belonging to the ancient communities which runs as under:

There was a man who had wronged himself a great deal by committing very heinous sins and had done no good deeds. When the time of death approached him, he

called his near and dear ones around him, admitted his sins to them and asked them to burn his corpse, grind finely its remains, then scatter the ashes in the wind in different directions. He told his family the reasons for this strange will. He thought that in this way he would escape from the terrible punishment which Allah would inflict on him for the heinous sins he had committed during his disobedient life in this world.

When this man died the members of his family acted upon his will and disposed of his corpse exactly as he had desired, so that nothing remained except very fine particles of ashes flying in the wind in far off corners of the world. It was very foolish on the part of the man to think that Almighty Allah would not be able to gather the particles of his burnt corpse to raise him to life again for punishment.

No sooner did this happen than Almighty Allah commanded that the man's remains be gathered together, re-assembled and the man revived to life. This was done instantly. The revived man was then produced before Allah. He was asked the reason for his strange will. In reply he said:

خشيتك يا رب

"O Allah! it was due to Your fear,

He was sure that his sins would bring on him the worst kind of torment in the Hereafter."

Almighty Allah replied: "As you did all this on account of My fear, I forgive you."

This account is based on a *Hadith* of the Holy Prophet ﷺ which is available in Sahih Muslim with authentic authority. (Sahih Muslim... Book of *Taubah*)

Now think a bit about this foolish will which had a trace of disbelief in it. The man thought that by the disposal of his corpse, as he had desired, Almighty Allah would not be able to raise him to life and punish him for his sins - God

forbid. Almighty Allah, however, forgave him on account of these points in his will :

He had fear of Allah; he believed that Allah was his *RABB* (Sustainer). He confessed that he had disobeyed Allah; He felt ashamed of his disobedience; and he had expressed this remorse and regret before his death.

The essence of this *Hadith* is to declare that Allah's mercy demands from His servants that they should express regret at thier sins from the cores of their hearts and do everything possible for them by way of *Taubah* and seeking forgiveness. Almighty Allah will then accept their *Taubah* (repentance) and grant them forgiveness out of His infinite mercy.

May Almighty Allah help us all to take resort to *Taubah* in the true sense of the word and thereby make us qualified for His mercy. *Aameen*!

وآخر دعوانا ان الحمد لله رب العالمين

Series : 50

THE EXCELLENCES OF *DAROOD*

DARUL ISHAAT URDU BAZAR KARACHI

THE EXCELLENCES OF *DAROOD*

الحمدلله نحمده و نستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهدان لا اله الا الله وحده لا شريك له ونشهدان سيدنا ونبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد!

فاعوذ بالله من الشيطٰن الرجيم بسم الله الرحمٰن الرحيم

اِنَّ اللهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ط يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا (سوره الحزاب ٣٣:٥٦)

وقال رسول الله صلى الله عليه وسلم يحسب المومن من البخل اذا ذكرت عنده فلم يصل على (كتاب الزهد لابن مبارك: ٣٦٣)

All praise is for Allah. We praise Him and seek His help; we believe in Him, and rely on

Him. We seek refuge with Him from the evils of our selves and the vices of our deeds. There is none to misguide him whom Allah guides, and there is none to guide him whom He let go astray. I bear witness that there is no god but Allah, the One Who has no partner. I also bear witness that our Sire, our Prophet, and our Master, Muhammad ﷺ, is His servant and His Messenger. May Almighty Allah shower His mercy on him, on his household and on his Companions رضی اللہ عنہم and bless and salute them all a great deal.

The verse means:

"Surely, Allah and His Angels shower blessings on the Prophet. O you who beleive: Ask blessings on him and salute him with a worthy salutation." (33:56)

The greatest benefactor of humanity

The Holy Prophet ﷺ has said in this Hadith: "It is enough for a believer to be regarded as a miser that, when I am mentioned before him, he does not offer *DAROOD* (blessings, mercy) on me."

The reason for this remark of the Holy Prophet ﷺ is quite understandable. He ﷺ is the greatest benefactor and well-wisher of the believers on the surface of this earth. His kindness and obligations are the greatest and heaviest on the necks of those whom Allah has favoured with the wealth of belief (*Eeman*). The state of the Holy Prophet ﷺ himself was, that he ﷺ was pining day and night for the sake of the good of his ﷺ *Ummah.* Describing this state of the Holy Prophet ﷺ a Companion رضی اللہ عنہ, once said:

كان دائم الفكرة متوا صل الاحزان

He was always drowned in deep thought and remained constantly in a sad and pensive mood.

The learned saint have explained that this thoughtfulness and worry were not due to loss in some worldly business or property; they were indeed due to his anxiety to save his ﷺ Ummah from the Fire of Hell and to enable it to receive the pleasure of Almighty Allah.

I am saving you from the Fire

In another Hadith the Holy Prophet ﷺ has said: "My example and your example are like a man who has kindled fire and moths and insects are rushing to that fire. The man is trying to keep these moths and insects away from the fire to save them from being burnt. Just like this man, I am dragging you away from the fire, although you are trying to escape from my grip and heading fast towards the Fire of Hell."(Sahih Muslim).

The Holy Prophet ﷺ spent his entire life in the anxiety to save his Ummah from Hell-fire. For all this kindness and anxiety of the Holy Prophet ﷺ for his Ummah, should a member of his Ummat be so miserly as not to offer *DAROOD* at least once on hearing the Prophet's sacred name? Apart from the benefit which the Holy Prophet ﷺ will receive, the reciter of the *DAROOD* himself will stand to gain a great deal from this act.

Almighty Allah Himself is a partner in this act

Almighty Allah has adopted in the Holy Qur'an a unique style in commanding His servants to send

DAROOD on the Holy Prophet ﷺ. This He says:

اِنَّ اللّٰهَ وَمَلٰٓـئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ط يٰٓـاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا (سورہ الحزاب ٥٦:٣٣)

> Surely, Allah and His Angels shower blessings on the Prophet ﷺ. O you who believe: Send blessings on him and salute him with all respect.
>
> (33:56)

Just realize the uniqueness of Allah's style in His divine address. He has not commanded his servants to "send blessings..." Instead, He has first told His servants that He Himself and His Angels too are showering blessings on the Prophet ﷺ. This style contains two important indications. Firstly, the Holy Prophet ﷺ does not stand in need of our *DAROOD*, when Allah and His Angels are already busy with the act of offering *DAROOD*. Secondly, this act of sending *DAROOD* is unique and distinctive in that there is no other act, except *DAROOD*, in which Almighty Allah is also engaged along with His Angels - and servants. For example, Allah is not engaged along with His servants in acts of worship like *Salat* (Prayer), *Saum* (fasting), *Zakat* (the obligatory charity), *Hajj* (pilgrimage to the ka'ba), etc. It is only *DAROOD* that stands out in this unique distinction, that Allah, His Angels and His servants are all engaged in offering *DAROOD*.

How should the servants offer *Darood*?

It should however be noted that the ways of offering *DAROOD* to the Holy Prophet ﷺ by Allah and His servants are quite different from each other. Allah's act of offering *DAROOD* means that He is showering mercy and blessings on the Holy Prophet ﷺ direct. As regards a servant's act of offering *DAROOD*, it means that he is praying to Allah for

showering His mercy and blessing on His Prophet ﷺ. It occurs in a Hadith that when this verse was revealed the Noble Companions رضی اللہ عنہم asked the Holy Prophet ﷺ:

"O Prophet Allah! In this verse there are injunctions for us that we should offer to His Prophet ﷺ (i) *DAROOD* and (ii) *SALAM*. We know the way of offering *SALAM*, as we bid you *SALAM* when we call on you ﷺ by saying: السلام عليكم ورحمة الله وبركاته. You have also taught us the way of reciting *SALAM*, as we recite it in the *Tashah-hud* (تشهد) in the sittings after the second the third and fourth Rak'ats in *Salat*. What is the way of offering *DAROOD* on you ﷺ?

The Holy Prophet ﷺ taught them that they should offer *DAROOD* in these words:

اللهم صل على محمد وعلى آل محمد كما صليت على ابراهيم وعلى آل ابراهيم انك حميد مجيد

> O Allah, send *DAROOD* on Muhammad and on the household of Muhammad as You sent *DAROOD* on Ibrahim and on the household of Ibrahim. You are indeed Highly praised, Magnificent (Sahih Muslim).

This contains an indication that the servant of Allah is helpless and too incompetent to offer *DAROOD*. He cannot do full justice to this job on account of his own incompetency, on account of the enormity of the obligations lying on the Shoulder of the kindness, mercy and sympathy of the Holy Prophet ﷺ, and his ﷺ own high status, attributes, accomplishments and nearness to Almighty Allah. The servant should, therefore, confess his helplessness at the very outset and pray to Allah to offer *DAROOD* to His beloved Prophet ﷺ.

It is Almighty Allah alone who knows the status of the Holy Prophet ﷺ

The renowned Urdu/Persian Indian poet Mirza Ghalib was a free-thinker. Despite that, he has composed in his poems couplets dealing with religion-spiritual issues so nicely and realistically that it is not unlikely that one of these couplets may procure for him Allah's forgiveness: He has said in a Persian couplet:

غالب ثنائے خواجہ بہ یزداں گزاشتیم
کاں ذات پاک مرتبہ دانِ محمد ﷺ است

The poet has said in this couplet that:

He has left to Almighty Allah the question of praising His beloved Prophet ﷺ. This is because it is only Almighy Allah Who Knows the qualities and attributes of the Prophet ﷺ.

We are too ignorant to know the status and station of the beloved Prophet ﷺ.

We have, therefore, been taught through the words of the *DAROOD* to confess the fact that neither we can know the attributes of the Holy Prophet ﷺ, nor can we express gratitude commensurate with the favours we have received from him ﷺ, nor have we the necessary competence to offer *DAROOD*. The only thing we can do in this regard is to pray to Allah to send *DAROOD* to His beloved Prophet Muhammad ﷺ.

There is cent per cent certainty that this *Du'a* (supplication) shall be granted

The Ulama have said that there is no *Du'a* (supplication) in the entire universe about which it can be said with cent per cent certainty that it shall be granted. The only exception however, the *SACRED DAROOD* about

which there is cent per cent certainty that it shall be granted. Why is it so? It is because Almighty Allah has declared in advance:

إِنَّ اللهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ط

Allah and His Angels are sending *DAROOD* on the Holy Prophet even before submitting our *Du'a* (*DAROOD*) to Allah.

Therefore, there is not the slightest doubt in the acceptance of the *Du'a* of *DAROOD*.

The etiquette of submitting a *Du'a*

Our saints have, therefore, taught us to recite *DAROOD* at the beginning and end of every *Du'a*. It is certain that *DAROOD* shall be accepted. It is inconceivable about Allah's infinite benevolence and mercy that He shall accept the *Du'a* submitted in the form of *DAROOD* at the beginning and the end and reject the Du'a submitted by His servant in the middle. Therefore, Almighty Allah shall grant a *Du'a* which begins with *DAROOD* and ends with *DAROOD*. For submitting a Du'a to Allah we have been taught to open the Du'a by praising Allah, then sending *DAROOD* on the Holy Prophet ﷺ, then stating the objects desired and lastly by concluding the Du'a with *DAROOD*.

Reward and recompense for Sacred *Darood*

Moreover, Almighty Allah has appointed great rewards and recompense for reciting *DAROOD*. It has been declared that for every single recitation of *DAROOD* Allah sends down ten 'mercies' to the reciter. According to a narrative ten sins are forgiven and the station of the reciter is raised by ten degrees (Nasai).

Hazrat Abdur Rahman bin 'Auf رضی اللہ عنہ has narrated

One day the Holy Prophet ﷺ went out of the township to a date-palm garden and fell down in prostration, while I sat down, waiting for him ﷺ. The prostration was so long that I suspected if he ﷺ had - God forbid - breathed his last during the prostration. I thought of moving his hand to find out what had happened. When the Holy Prophet ﷺ rose from the prostration after a long interval. I saw on his face signs of joy. I said to him ﷺ: O Prophet of Allah ﷺ, I have seen to day a scene which I had not seen earlier. Today you ﷺ fell down in a prostration which was the longest and I suspected if you ﷺ had -God- forbid - passed away. What is the reason?

The Holy Prophet ﷺ replied, Hazrat Jibrael عليه السلام called on me and told me that he had a glad tidings to announce to me : Allah has said that He shall send down mercy on him who offers *DAROOD* for me once and shall send *SALAM* (salutation) on him who sends *SALAM* to me. I made this long prostration for this glad tidings and this gift.

Sacred *Darood* is a combination of virtues

The SACRED *DAROOD* is a form of worship which includes "*Zikr*" (remembrance), a confession of favours of the Holy Prophet ﷺ, the virtues of a *Du'a* and other countless virtues. When this *DAROOD* is full of so many virtues and blessings, how is it possible for a Muslim to become so miserly as not to recite *DAROOD* even once, when the sacred name of the Holy Prophet ﷺ is mentioned before him? That is why he ﷺ has said that it is enough for a Muslim to be regarded as a miser who does not recite *DAROOD* when his ﷺ name is mentioned before him.

A warning for not reciting *Darood*

Once the Holy Prophet ﷺ came to his Mosque to deliver a sermon. When he put his foot on the first step of the pulpit, he ﷺ pronounced *Aameen* He pronounced the words '*Aameen*' each time he put his foot on the second and the third steps. When he ﷺ got down from the pulpit after having delivered the sermon, the Noble Companions رضی الله عنهم asked him ﷺ why he pronounced the words '*Aameen*' while getting on the pulpit, when he ﷺ had recited no *Du'a*. The Holy Prophet ﷺ replied: When I was going up the pulpit Hazrat Jibrael علیه السلام came to me and submitted three *Du'as* (supplications). At the end of each *Du'a* I pronounced the words *Aameen*. They were in fact not supplications but were curses. Just think ! The place of the *Du'a* was the Prophet's Sacred Mosque; the day was probably Friday, and was the Friday sermon time which is a very auspicious time for the acceptance of Du'as. Then the maker of the *Du'as* is Jibrael علیه السلام and the person pronouncing '*Aameen*' is no less a person than the Holy Prophet ﷺ himself. What greater guarantee can be given for the grant of a *Du'a* in which so many favourable factors combine?

The first *Du'a* by Hazrat Jibrael علیه السلام was: May that person perish who gets his parents in their old age, but fails to get his sins forgiven to win Paradise, by rendering them good service. Sometimes the parents are pleased with their children only for their trifling services and pray for them and their prayers earn for their children Paradise. Hazrat Jibrael علیه السلام recited this *Du'a* and the Holy Prophet ﷺ supported it with the words '*Aameen*'.

The second *Du'a* was: May that person perish who finds the whole month of Ramazan, yet he does not care to have his sins forgiven during this sacred month. Allah's infinite mercy seeks excuses to forgive sinners and their

sins.

The third *Du'a* was: May that person perish before whom 'my name' is mentioned and he does not recite *DAROOD*. In view of such a stern warning, a Muslim must take care to recite *DAROOD*, when the sacred name of the Holy Prophet ﷺ is mentioned before him. (Bukhari's Tareekhul-Kabir. P-220).

The shortest *Darood*

The genuine *DAROOD* is *DAROOD IBRAHIMI* which I have just now recited and which is also recited during our prayers (*salats*). There are also *DAROODS* composed of other words. All the Ulama are however unanimous that *DAROOD IBRAHIMI* is the best which the Holy Prophet ﷺ had himself taught His Companions رضی اللہ عنہم. It is, however, difficult to recite this *Darood* everytime the Holy Prophet's name is mentioned. They have, therefore, composed this brief and convenient *DAROOD*:

صلی اللہ علیہ وسلم

May Allah send on him ﷺ *DAROOD* and *SALAM*.

This composition contains both the compliments. To pronounce these words while hearing, or to write them while writing, the name of the Holy Prophet ﷺ is enough to secure the virtues and blessings of *DAROOD*.

It is not right to use the abbreviations ﷺ (*Salam*) or only ص (SAD)

There are persons who consider even this shorter *DAROOD* to be long and avoid writing the words: ﷺ. Instead, they write abbreviations like صلم or ص only. This is very undesirable and it means a loss of the virtues

contained in pronouncing or wirting the words of the above mentioned shorter *DAROOD*. (صلى الله عليه وسلم).

The reward for writing *Darood*

It has already been mentioned that according to Ahadith. for reciting *DAROOD* only once Almighty Allah sends to the reciter ten "mercies." and adds ten virtues to his Register of Deeds and also forgives ten of his sins. As regards writing *DAROOD* on some document or in a book. it occurs in a Hadith that the Angels send the writer *DAROOD* as long as the writing lasts. (Zadus-Saeed. Hazrat Thanawi رحمة الله عليه).

This shows that the writer of the words "ﷺ" will also get the reward of those who read this *DAROOD* as written on the document or in the books. It is therefore, a matter of miserliness and great loss to utter or write only abbreviations like صلعم or ص.

The Scholras of Hadith (*Muhadditheen*) are favoured servants of Allah

The Ulama have written in the books on the science of Hadith and on the biographies of the Holy Prophet ﷺ that both the students and the teachers of the science of Hadith get opportunities frequently to recite *DAROOD*, saying صلى الله عليه وسلم. Such persons engaged in learning and teaching Ahadith are favoured servants of Allah. because they have to offer more *DAROOD* to the Holy Prophet ﷺ. How virtuous is this recitation of *DAROOD*! May Almighty Allah help us realize this truth and get benefit from it. *Aameen*.

The Angels offer *Du'a* for mercy

عن عامربن ربيعة رضی الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول من صلى علی صلاة صلت عليه الملائكة ماصلى على فليقل عبد من ذلك اوليكثر (ابن ماجه ابواب اقامة الصلاة باب الصلاة على النبی صلى الله عليه وسلم)

Hazrat 'Amir bin Rabi'ah رضی الله عنه has narrated that the Holy Prophet ﷺ said: The Angels pray for mercy for a man as long as he offers *DAROOD* for me. It is now up to the man to decrease or increase the *Du'a* of the Angels.

Ten 'mercies' and ten tranquillities

وعن ابی طلحة رضی الله عنه ان رسول الله صلى الله عليه وسلم جاء ذات يوم والبشریٰ يرى فی وجهه فقال انه جاء نی جبرئيل فقال اما يرضيك يا محمد ان لا يصلی عليك احد من امتك الا صليت عليه عشرا ولا يسلم عليك احد من امتك الا سلمت عليه عشرا (سنن نسائی كتاب السهو، باب فضل التسليم على النبی صلى الله عليه وسلم)

Hazrat Abu Talha رضی الله عنه has narrated that one day the Holy Prophet ﷺ came while there were signs of joy on his sacred face and he ﷺ said: Hazrat Jibrael had called on me and told me: O Muhammad ﷺ! Almighty Allah wishes to know if it is not enough for you to feel pleased that He shall send down ten 'mercies' on one of your Ummah who recites *DAROOD* on you and shall send down peace and tranquillity ten times on him who sends *SALAM* to you?

Angels engaged in conveying the sacred *Darood*

عن ابن مسعود رضی الله عنه قال قال رسول الله صلى الله عليه وسلم ان لله تعالى ملائكة سياحين فی الارض يبلغونی من امتی السلام (سنن نسائی، كتاب

السهو، باب السلام على النبی صلی اللہ علیہ وسلم)

Hazrat Abdullah bin Mas'ood رضی اللہ عنہ has narrated that the Holy Prophet ﷺ said: There are many Angels of Allah who remain touring round the world. When they find anyone of my Ummah bidding me *SALAM*, they convey his *SALAM* to me.

It occurs in another Hadith also that when any servant of Allah recites *DAROOD* on the Holy Prophet ﷺ, that *DAROOD* is conveyed to the Holy Prophet ﷺ telling the name of the person and that of his father, that the gift of *DAROOD* is from him. How fortunate it is for a man that his name should be mentioned in the assembly of the Holy Prophet ﷺ! (Kanzul-Ummal. Hadith No: 2218).

I Myself hear *Darood*

The Holy Prophet ﷺ has said in a Hadith: When a member of my Ummah recites *DAROOD* on me from a distant place his *DAROOD* is conveyed to me by the Angels. When he recites *DAROOD* at my grave and says:

then I myself hear his *DAROOD* and *SALAM*.

((Kanzul-Ummal. Hadith No: 2218).

Almighty Allah has granted the Holy Prophet ﷺ a special kind of life in his grave by virtue of which he himself ﷺ hears that *SALAM*. That is why the Ulama have advised that *DAROOD* at his grave should be recited in the following words:

الصلاۃ والسلام علیک یا رسول اللہ

Those who recite *DAROOD* from a distance should recite *DAROOD IBRAHIMI*.

Recite *Darood* in sickness and distress

My Sheikh. Hazrat Dr. Abdul Hai Sahib رحمة الله عليه once said that when a man is in distress or is in some pressing need he should pray to Almighty Allah to relieve him of that sickness or distress and to fulfil his need. He added I tell you a way by virtue of which Almighty Allah will certainly grant your prayer. In times of sickness, pain anxiety and distress you should increase the recitation of *DAROOD.* By the blessing of *DAROOD* Almighty Allah shall grant you relief. cure and shall remove your distress.

Try to get the benefit of the *Du'as* of the Holy Prophet ﷺ

It is written in books on the Prophet's sacred biography that when anyone presented a gift to the Holy Prophet ﷺ, he ﷺ tried his best to compensate the man who presented the gift with some better gift. The Holy Prophet ﷺ followed this principle throughout his sacred life. This *DAROOD* is also a gift presented by its reciter to the Holy Prophet ﷺ through the Angels. It is therefore hoped that the Holy Prophet ﷺ shall accept this gift of *DAROOD* and compensate the giver with a better gift which will be in the form of an appeal from the Holy Prophet ﷺ to Almighty Allah to relieve the man of all his distress and anxieties and fulfil all his needs. This Prophetic appeal will indeed be as an acknowledgement of the gift of the *DAROOD.*

As the Holy Prophet ﷺ is not now among us there is no way to call on him ﷺ and make a direct and Personal appeal for *Du'a* Now the only way open before us for this purpose is to increase recitation of *DAROOD.* In return for which the Holy Prophet ﷺ shall oblige us with his *Du'a.* We should all take advnatage of this *DAROOD.* This has been the practice of saints and pious men during times of distress, anxieties and

pressing needs. It is necessary for this purpose to recite *DAROOD IBRAHIMI* at least three hundred times, or to save time some shorter *DAROOD* like this one:

اللهم صل على محمد النّبيّ الاُمّيّ وعلىٰ اٰلهٖ واصحابه وبارك وسلم

You are also at liberty to recite this still shorter *DAROOD*:

اللهم صل على محمد وسلم

or

صلی الله علیه وسلم

Make it a point to recite the *DAROOD* at least one hudnred times. This act shall accumulate for you a good provision for the Hereafter and will also provide for you in this world freedom and relief from distress disease, worries and wants.

What should be the words of *DAROOD*?

This recitation of *DAROOD* is both a form of worship and a *Du'a* which is being submitted in compliance with a command of Almighty Allah. It is therefore necessary that the same words of *DAROOD* should be adopted which Allah and His Prophet ﷺ have taught us. On this topic the Ulama have compiled permanent books on *DAROODS* which were proved by the Holy Prophet ﷺ.

Hafiz Sakhawi رحمۃ اللہ علیہ has written a book in Arabic called القول البديع فى الصلاة على الحبيب الشفيع.

Hazrat Thanawi رحمۃ اللہ علیہ has also written a book in Urdu "Zadus-Saeed" (زادالسعيد). The *DAROODS* included in these books were proved by the Holy Prophet ﷺ. The virtues and qualities of *DAROODS* have also been mentioned in them.

Do not recite *Daroods* that are not genuine

In spite of the fact that so many *DAROODS* have come down to us from the Holy Prophet ﷺ, there are men who are fond of composing their own *DAROODS*. Thus, some one has invented *DAROOD TAJ* and another one *DAROOD LAKHI* and each has enumerated the virtues of his composition. These *DAROODS* cannot be traced to the Holy Prophet ﷺ. Moreover, they contain words and phrases which suggest Shirk (polytheism). So we should recite only such *DAROODS* as are authentic and narrated from the Holy Prophet ﷺ. Everyone should keep in his house a copy of Hazrat Thanawi's book of *DAROOD*, Zadus-Saeed.

A sketch of the sacred Shoes of the Holy Prophet ﷺ and its virtues

In his book 'زادالسعید' Hazrat Thanawi رحمۃ اللہ علیہ has favoured us with a very useful and blessed object. This is a sketch of the sacred shoes of the Holy Prophet ﷺ. The saints have advised, on the basis of their own experience, that if this sketch is placed on the chest of a person, Almighty Allah shall cure all his diseases and solve all his difficulties and problems by virtue of this sketch. This book should be available in every home. Sheikh-ul-Hadith Hazrat Maulana Muhammad Zakariya رحمۃ اللہ علیہ has also compiled a booklet, viz., "فضائل درود شریف" on the virtues of sacred *DAROOD*. This too, should be kept and studied in every home. *SACRED DAROOD* should be a regular rehearsal of everyone.

The injunctions about sacred *Darood*

All the Ulama of the *Ummah* are unanimous on this point that it is an obligatory duty on every Muslim to recite

DAROOD at least once in his liftime. It is an obligatory duty, just as Prayer, Fasting, *Zakat* and *Hajj* are obligatory duties, which is in confirmity with this Qur'anic verse:

اِنَّ اللّٰهَ وَمَلٰٓـئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ط يٰٓـاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا (سورہ الحزاب ٥٦:٣٣)

Apart from this, it is compulsory (واجب) to recite *DAROOD* at least once on hearing the sacred name of the Holy Prophet ﷺ in an assembly or on writing it in one sitting. It is a sin to avoid reciting *DAROOD*, as advised.

The difference between *Wajib* (compulsory) and *Farz* (obligatory) duties

There is no difference between the two duties, in so far as action is concerned. It is binding to act upon both. He who fails to perform either is a sinner. However, there is a very fine difference between the two that one who denies the obligatory nature of *Farz* becomes a *Kafir* (disbeleiver). The denier of *Wajib* is a sinner but he does not become a *Kafir* (disbeliever). For example, one who says that Prayer or Ramazan fastnig is not *Farz*, he at once becomes a *Kafir* (disbeliever). By denying a *Wajib* one becomes a great sinner, but not a *Kafir*. The exmaple of *Wajib* is the *"Witr"* prayer after the *'Isha* (عشاء). As already mentioned, in so far as action is concerned there is no difference between the two.

Sacred *Darood* should be recited on every occasion

In issuing its injunctions, the Islamic *Shari'ah* has always conceded that the injunctions should be practicable. So, it has prescribed that if the name of the Holy Prophet ﷺ is mentioned in an assembly repeatedly, it is *Wajib* to recite *DAROOD* only once. However it is expected from a good

Muslim that he should recites *DAROOD* every time he hears the sacred name of the Holy Prophet ﷺ, even if the *DAROOD* is the shortest one. "صلی اللہ علیہ وسلم".

To recite *Darood* while performing *Wudhoo* (Ablution)

There are times, like the time of performing *Wudhoo* (Ablution) when it is *Mustahab* (desirable) to recite *DAROOD* and it is better to recite it repeatedly. Therefore, it is worthy of a good Muslim to keep reciting *DAROOD* during ablution. The Ulama have declared it as *Mustahab.*

When the hands or the feet become benumed

The Holy Prophet ﷺ has advised in a Hadith that if the hands or the feet of anyone beocme benumbed or paralysed he should recite on him ﷺ this *DAROOD*:

اللهم صل على محمد وعلى اٰل محمد كما صليت على ابراهيم

وعلى اٰل ابراهيم انك حميد مجيد

When the Holy Prophet ﷺ has himself advised us to recite *DAROOD* it means that the recitation of *DAROOD* is a remedy for this malady. It is hoped that by virtue of *DAROOD* Almighty Allah shall by His grace, cure this condition.

Recitation of *Darood* on entering and leaving a mosque

Similarlity, it is *Mustahab* (desirable) to recite *DAROOD* while entering and leaving a mosque. The Masnoon (based on the *Sunnah*) *Du'a* on entering a mosque is اللهم افتح لی ابواب رحمتك (O Allah, open for me the doors of your mercy. The masnoon *Du'a* on leaving mosque is اللهم انی اسئلك من فضلك (O Allah I beg You to grant me Your bounty). It occurs in narratives that a *DAROOD* should also be added to these

Du'as. Thus the following *Du'a* should be recited while entering a mosque:

بسم الله والصلاة والسلام على رسول الله اللهم افتح لى ابواب رحمتك

Recite the following *Du'a*, while leaving a mosque:

بسم الله والصلاة والسلام على رسول الله اللهم انى اسئلك من فضلك

Thus, it is *Mustahab* (desirable) to recite *DAROOD* on both these occasions.

The wisdom contained in these *Du'as*

Almighty Allah has given us these two wonderful *Du'as* for reciting while entering and leaving a mosque. Allah has commanded that while entering a mosque, we should pray to Him to open for us the doors of His mercy. While leaving a mosque, we should pray to Him for His bounty. The learned saints have said that in the light of the Qur'an and the Ahadith the word رحم (mercy) generally refers to the blessings of the Hereafter. That is why we call for Allah's mercy for the dead by saying (May Allah have mercy on him, or فضل (May Allahs' mercy be upon him). On the other hand, the word فضل (bounty) generally refers to the blessings of this world, e.g. money, property, wife and children, means of earning livelihood and other lawful gains. So, while entering a mosque you should pray to Allah to open before you the doors of His mercy, i.e. the blessings of the Hereafter. After you have entered the mosque Pray to Him that He may help you to devote yourself to such worship and Allah's remembrance as may entitle you to the blessings of the Hereafter.

On coming out of the mosque a man will either go home, to his office or his shop for earning a living. So, on this occasion Allah has taught us to pray that He may open before you the doors of His bounty, i.e. the blessings of

this world.

Just think that if Allah grants these two *Du'as* of a man, one for blessings in the Hereafter and the other for blessings in this world, what more can he desire? May Allah grant us all these two *Du'as*. When submitting your *Du'as*, you must recite *DAROOD* on Prophet Muhammad ﷺ, because as *DAROOD* already stands granted your *Du'as* will also be granted along with *DAROOD*. When these *Du'as* are accepted you receive blessings of this world as well as of the Hereafter. We must, therefore, make sure to recite the *Du'as* on entering and leaving a mosque.

Open some important topic with the recitation of *Darood*

The Holy Prophet ﷺ has advised that while saying or writing something important, a man should praise Almighty Allah and then recite *SACRED DAROOD*, thereafter, he should commence his speech or writing. You might have noted that in the beginning of a speech a breif sermon is addressed to the audience. This sermon includes Allah's praise and a reference to His Oneness, *DAROOD* on the Holy Prophet ﷺ and a statement about his prophetic mission. For the sake of brevity and to save time only these wores may be pronounced:

نحمده ونصلي على رسوله الكريم

We praise Allah and offer *DAROOD* to the Holy Prophet ﷺ.

As an alternative the following words may be spoken:

الحمد لله وكفي وسلام على عباده الذين اصطفي

This too is a form of short *DAROOD*. So, before saying or writing any thing, Allah should be praised and

DAROOD on the Holy Prophet ﷺ be recited. The practice among us before making a formal speech is to say these words: نحمده ونصلى على رسوله الكريم

When the Noble Companions رضی الله عنهم had to say anything on a topic relating to Deen or some worldly affair like business, cultivation, relationship, etc., it was their practice first to praise Allah, then to recite *Darood* on the Holy Prophet ﷺ. A glimpse of this may still be seen among the Arabs. When they assemble to discuss some matter, they first praise Allah and then recite *DAROOD*. This important *Sunnah* is gradually disappearing from our society. It needs to be revived.

To recite *Darood* when excited with anger

The learned saints have advised that when a man is excited with anger, he should recite *DAROOD*. This will subdue his anger, so that he may not get beside himself with rage, disobey the *Shari'ah* abuse someone, commit some excess nor become violent with someone. By reciting *DAROOD*, the anger will subside, matters will not go beyond control and nothing untoward shall happen.

A very good custom is still prevalent among the Arabs that when two persons fall out with each other, a third person intervenes between them and says to them صل على النبي that is, recite *DAROOD* on the Holy Prophet ﷺ. In response to this the other person recites *DAROOD*, saying:

اللهم صلى على محمد وعلى آل محمد

Their passions get at once pacified and complete peace is restored between the enraged parties. This nice custom should also be introduced in our society.

To recite *Darood* before going to bed

The Ulama have likewise, advised that when a man lies on his bed, he sholud first recite the *Masnoon Du'as*, then begin reciting *DAROOD* until he falls into deep sleep. In this way the last words of a man during his wakefulness will be the *SACRED DAROOD*. These are easy things which cost neither labour nor time. In addition, you are doing something which will ensure for you a blessed end. We should therefore, make this a regular habit and include it in our daily routine.

To recite *Darood* three hundred times daily

Some saints have advised that *DAROOD* should be recited at least three hundred times from morning till evening daily. Hazrat Maulana Rashid Ahmad Gangohi رحمة الله عليه used to advise his disciples to recite *DAROOD* at least three hundred times daily. Thereby, they could be counted among those who recite *DAROOD* in a large number. The number should in no case be less than one hundred.

Sacred Darood - A means to enhance love

We have read about the reward a man will receive in the Hereafter for reciting *DAROOD*. The reward for *DAROOD* in this world is that the more a man offers *DAROOD*, the more shall be his love for the Holy Prophet ﷺ. As a result of this increased love, the doors of success and prosperity will be opened before the reciter of *DAROOD*.

It occurs in a Hadith that once a Companion رضی الله عنهم asked the Holy Prophet ﷺ, O Prophet of Allah! When will the Day of Resurrection arrive? The Holy Prophet ﷺ asked him? What preparation have you made for it? He

replied: O Prophet of Allah ﷺ! I do not have to my credit many optional prayers, nor optional fasts, yet I have love for Allah and His Messenger. The Holy Prophet ﷺ replied to him, saying:

المرء مع من احب (ترمذی، کتاب الزهد، باب ماجاء ان المرء مع من احب)

In the Hereafter a man will be with the person whom he loved in the world.

Thus, in the Hereafter Allah shall grant him the company of the Holy Prophet ﷺ who loves the Prophet ﷺ in this world. A worldly gain of reciting *DAROOD* is that there will be an increasae in the reciter's love for the Holy Prophet ﷺ. There is no believer whose heart is vacant of the Prophet's love, yet the love varies from man to man, according to the quantity of *DAROOD* recited by men. This is not an insignificant gain reaped by the reciter of *DAROOD*.

By reciting *Darood* one may get a vision of the Holy Prophet ﷺ

The saints have said that another worldly benefit of reciting *DAROOD* in large numbers is that Almighty Allah shall show the reciter a vision of the Holy Prophet ﷺ. Allamah Jalaluddin Suyuti رحمة الله عليه is one of the most accomplished scholars who has compiled a book on almost every branch of worldly and religious sciences, viz., Tafseer, Hadith, Fiqh, Eloquence, Grammar, Mathematics etc. He has written three books on the subject of Tafseer (Qur'anic Interpretation). One of these named 'Majma'ul Bahrain.' مجمع البحرين consists of eighty volumes. The second and the third Tafseers are 'Dur-e-Mansoor' and 'Jalalain' respectively. If anyone desires to read all his books a whole lifetime will be necessary for this. He رحمة الله عليه wrote all these books up to

the age of forty years and devoted the remaining years of his life to the worship of Allah.

To be favoured with a vision of the Holy Prophet ﷺ during wakefulness

It is written about him رحمة الله عليه that Almighty Allah bestowed upon him the wealth of seeing the Holy Prophet ﷺ during wakefulness thirty-five times. To see the Holy Prophet ﷺ during wakefulness is a kind of (seeing by spiritual light what is hidden from others). Someone inquired of him about this distinction and asked him about his deeds which brought him this unique honour. In reply the Sheikh said: I do not rememebr any special deed, except that Almighty Allah has by His mercy enabled me to recite *DAROOD*, standing, sitting, lying, sleeping, waking and walking about, throughout my life. This may be the cause of my being favoured with this honour.

The way to get a vision of the Holy Prophet ﷺ

The saints have advised that if a man desires to have a vision of the Holy Prophet ﷺ, he should on a Friday night offer two Rak'ats of optional (نفل) prayer. In each Rak 'at he should recite after Surah Fatihah the verse Kursee (2:255) eleven times and also Surah Ikhlas eleven times. After bidding the closing *Salam* he should recite the following *DAROOD* one hundred times:

اللهم صلی علی محمد النبی الامی وعلیٰ اٰله واصحابه وبارك وسلم

If a man works on this formula for a number of times, Almighty Allah may confer on him the honour of having a vision of the Holy Prophet ﷺ. This is indeed subject to the condition that the man has a genuinely true

longing for this honour and refrains from all sins.

The Modesty of Hazrat Mufti Sahib رحمة الله عليه

A man called on my father Hazrat Mufti Muhammad Shafi Sahib رحمة الله عليه and asked him for some Wazifah (rehearsing formula) by virtue of which he might have a vision of the Holy Prophet ﷺ. My respected father رحمة الله عليه said to him: My brother, you are a very ambitious person that you are desiring to have a vision of the Holy Prophet ﷺ. As for myself I dare not entertain such a wish, as I consider myself hardly fit for this honour. Even if I ever get this honour, I cannot do full jsutice to the dues and etiquettes of the honour. I therefore never made any endeavour in this behalf, nor did I ever learn the way by following which I may be favoured with a vision of the Holy Prophet ﷺ. It will of course be a different matter if Almighty Allah Himself grants me this honour. In that case He shall also teach me the necessary etiquettes for the honour of this blessed vision.

Hazrat Mufti Sahib رحمة الله عليه at the Sacred Tomb of the Holy Prophet ﷺ

Whenever Hazrat Mufti Sahib رحمة الله عليه visited the tomb of the Holy Prophet ﷺ, he never tried to touch its network. It was his regular practice to stand by one of the pillars in front of the network. If anyone was already standing there, my father رحمة الله عليه would stand behind that man.

One day Mufti Sahib رحمة الله عليه himself said about himself: "Once it occurred to me that perhaps being hard-hearted I dared not approach the network, but other servants of Alalh were trying to approach and embrace that. It is a great blessing to be as near the Holy Prophet

ﷺ as possible. What am I to do? My feet do not step forward. The moment I thought in this way I felt as if a voice was coming from the Sacred Tomb:

> Convey this message from me to the people that he who acts upon my *Sunnah* is near to me even if he may be living thousands of miles away form me. The man who does not act upon my *Sunnah* is far away from me although he may be sticking to the network of my tomb.

As this voice contained a command "Convey this message to the people from me", my father رحمة الله عليه used to mention this message to the people in his sermons and addresses, without telling that this had happened to himself. Instead, he said that a visitor heard this voice from the Sacred Tomb. However, he informed us in private that this had happened to him.

Acting upon the *Sunnah* is the crucial point

It is a fact that the main problem relates to acting upon the *Sunnah* of the Holy Prophet ﷺ. A man who acts upon the *Sunnah* is Allah willing, enjoying nearness to the Holy Prophet ﷺ. If a man is not acting upon the *Sunnah* he is far removed from the Holy Prophet ﷺ, although he may get admission into the very inner part of the Prophet's tomb.

May Allah help us all to act upon the *Sunnah* of the Holy Prophet ﷺ, *Aameen.*

To invent new forms of *Darood*

Reciting *DAROOD* as much as possible is an excellent engagement. However, Allah and His Prophet ﷺ approve an act only when it is done according to the way and procedure prescribed by them. Allah and His Prophet ﷺ are not pleased with an act which a man does according

to his own way and choice. Nowadays. people have invented new styles of reciting *DAROOD* other than those taught by Allah and His Prophet ﷺ. They think that by acting upon their own innovations they are doing good. but they are only deceiving themselves. because their actions are not according to the Qur'an and the *Sunnah*.

This is a *Bid'ah* (Innovation)

This days, certain parties have invented a style of reciting *DAROOD* and *SALAM* while on loud-speakers. standing in a group. and in artistic and musical tones. They recite in this way the following:

الصلاة والسلام عليك يا رسول الله

These parties believe that this is the only way of presenting *DAROOD* and *SALAM* to the Holy Prophet ﷺ. They do not appreciate the action of a person who offers *DAROOD* and *SALAM* quietly and sitting in a corner. The styles now invented by them cannot be traced in the lives of the Noble Companions رضی اللہ عنہم although everyone of them was an embodiment of *DAROOD* and *SALAM* and remained engaged in this pious act from morning till evening.

What is more, if anyone does not join their so-called *DAROOD* and *SALAM* party. they taunt him and accuse him that the fellow is devoid of love of the Holy Prophet ﷺ, and that he does not believe in the virtues of *DAROOD* and *SALAM*. Please try to understand that no way of reciting *DAROOD* and *SALAM* can be better than the way which the Holy Prophet ﷺ has himself taught his *Ummah*. What is that way? A Companion رضی اللہ عنہم requested the Holy Prophet ﷺ to tell him the way of reciting *DAROOD*. In reply, the Holy Prophet ﷺ recited *DAROOD IBRAHIMI* and pointed

out that it was the way of reciting *DAROOD*.

The style of reciting *Darood* during Prayers

Also note that Almighty Allah has made the *SACRED DAROOD* a part of the prayer. The Surah Fati'hah followed by another Surah or part of a Surah is recited while standing. As for *DAROOD*, it is recited after Tashahud (تشہد), while sitting in all sincerity and submission. It is quite lawful to recite *DAROOD*, while sitting, standing or lying down, but it is not right, nor desirable to specify a particular pose or posture for reciting *DAROOD*. This is simply wrong and baseless.

Does the Holy Prophet ﷺ visit places where *Darood* is recited?

The matter has become even worse when it is believed that the Holy Prophet ﷺ or his soul arrives at the place where *DAROOD* is recited. In response to this belief, the *Darood* parties stand up in honour of the supposed visit of the Holy Prophet ﷺ or his soul.

How can you prove that the Holy Prophet ﷺ arrives on such occasions in his person or in his soul? Can you support this belief, with verses of the Qur'an, some Hadith or the saying of a Companion رضی اللہ عنہم? If you reflect a bit on the Hadith I have quoted earlier, you will be able to understand the truth. The Hadith runs:

ان للہ تعالی ملائکۃ سیاحین فی الارض یبلغونی من امتی السلام

Hazrat Abdullah bin Mas'ood رضی اللہ عنہ has narrated that the Holy Prophet ﷺ said: There are many Angels of Allah who remain touring round the world. When they find anyone of my *Ummah* offering me *SALAM* and reciting *DAROOD*, they convey these gifts to me.

In this Hadith, the Holy Prophet ﷺ has only mentioned that the Angels of Allah convey to him ﷺ *DAROOD* and *SALAM*. There is no Hadith in which he ﷺ has said that he ﷺ himself arrives at the place where *DAROOD* is recited.

The etiquette of presenting a gift

Think about *DAROOD*. What is it? This is a gift which is being presented to the Holy Prophet ﷺ. When some gift is presented to a dignitary, is he asked to visit the gift-maker's house to receive the gift or is the gift sent to him with due respect and honour? If you have some respect and regard for your elder and senior, will you ask him to call on you at your place to receive the gift? The right etiquette is that either you will personally present the gift to him, or depute some representative to convey the gift to the receiver with due respect and regard. For conveying the *DAROOD* from a member of the Ummah to His Prophet ﷺ, Almighty Allah has appointed Angels who convey the gift of *DAROOD* to the Prophet ﷺ in the reciter's name. What is your way? Just compare.

This is quite a wrong belief

Moreover, we have invented a style of ours that we shall not ourselves convey the gift of *DAROOD* and *SALAM* to the Holy Prophet ﷺ. The latter ﷺ should himself call at our mosque to receive the gift. This attitude is against the rules of etiquette, more so when the greatest and the last of the prophets عليه السلام is directly concerned.

There is a section of men who believe that when they recite *DAROOD*, the Holy Prophet ﷺ) himself visits the place to receive this gift. As such it is their bounden duty to stnad up in his honour. This trend of thought and action is

below the dignity of the Holy Prophet ﷺ. It is basically wrong. We should follow the in way which Almighty Allah and His Prophet ﷺ had taught us.

Recite *Darood* in a low voice and with due regard

The Holy Qur'an says that when you have to submit some *Du'a* (supplication) to Allah or rehearse Allah's name, it is better to do so as quietly and humbly as possible:

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً (الاعراف:٥٥)

(O mankind!) Call your Lord humbly and secretly. (7:55)

In view of this Divine command, how can it be appropriate to call Allah so loudly on loud-speakers, "O Allah send blessings on Muhammad ﷺ ....?" So, it is better to recite *DAROOD* as quietly and humbly as possible. If anyone invents his own ways and styles of reciting *DAROOD*, they will not be acceptable to Allah and His Prophet ﷺ.

Think with an unprejudiced mind

The scourge of sectarianism is on the increase everywhere in these times. People do not give ear even to reasonable suggestions and advice. I am saying this not by way of fault-finding but by way of sympathy and from the depth of my heart. It is necessary to understand the truth, instead of taunting others and accusing them of being devoid of love for the Holy Prophet ﷺ. If they lend their ears to words of advice and reflect calmly on the matter, they can find out easily for themselves what the love of the Holy Prophet ﷺ demands of them.

You are not calling a Deaf Personality

Once the Noble Companions رضی اللہ عنہم were going somewhere in the company of the Holy Prophet ﷺ. The Companions رضی اللہ عنہم suddenly began to rehearse Allah's name and pray to Him loudly.. The Holy Prophet ﷺ stopped them from this and asked them to call Allah and pray to Him in low voice.

انكم لا تدعون اصم ولا غائبا

You are not calling a deaf personality, nor one who is absent.

You are calling Allah Who is hearing everything and even those ideas and thoughts which are hidden in your hearts. It is not therefore necessary to raise the voice in calling Him. Call Him quietly and with due submission. This is the etiquette of calling Alalh which the Holy Prophet ﷺ taught his Companions رضی اللہ عنہم.

May Almighty Allah help us all to follow this way and recite *DAROOD* with due regard to its etiquettes injunctions and its *Mustahabat. Aameen.*

وآخر دعوانا ان الحمد لله رب العالمين

Series : 51

ON UNFAIR TRADING

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Masjid-e-N'umaan Lasbella Chowk Karachi
Date	:	6th August, 1993.

ON UNFAIR TRADING

الحمدلله نحمده و نستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهدان لا اله الا الله وحده لا شريك له ونشهدان سيدنا ونبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد!

فاعوذ بالله من الشيطان الرجيم بسم الله الرحمٰن الرحيم

وَيْلٌ لِلْمُطَفِّفِيْنَ٥ الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ٥ وَاِذَا كَالُوْهُمْ اَوْوَّزَنُوْهُمْ يُخْسِرُوْنَ ط اَلَا يَظُنُّ اُولٰۤـئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ لِيَوْمٍ عَظِيْمٍ٥ يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ (سورة المطففين: ١:٦)

امنت بالله صدق الله مولانا العظيم، وصدق رسوله النبى الكريم، ونحن على ذٰلك من الشاهدين والشاكرين، والحمد لله رب العالمين

All praise is for Allah. We praise Him and seek His help; we believe in Him, and rely on Him.

We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is none to misguide him whom Allah guides and there is none to guide him whom He let go astray. I bear witness that there is no god but Allah, the One Who has no partner. I also bear witness that our Sire, our Prophet, and our Master, Muhammad ﷺ, is His servant and His Messenger. May Almighty Allah shower His mercy on him, on his household and on his Companions رضی الله عنهم and bless and salute them all a great deal.

Woe to the defrauders; those who, when they take the measure from mankind, demand it in full. But if they measure to them or weigh for them, they cause them loss. Do such (men) not consider that they will be raised (to life) again to an Awful Day, the Day when (all) mankind shall stand before the Lord of the worlds? (83:1-6)

It is a great sin to give short weight

My respected Sires and dear Brothers!

I have recited before you a few opening verses (1 to 6) of Surah 83-Mutaf-fi-feen in which Almighty Allah has invited our attention to a great sin. That sin consists in giving short measure and short weight. It means that, while selling anything to a customer the seller weighs for the former less than his due. The Arabic word to express this meaning is تطفیف (Tatfeef). This word has a very wide sense and is not confined only to business transactions. If we do not discharge in full anyone's right outstanding against us, whatever right it may be, this comes within the meaning of this word.

Translation of the verses

As translated earlier, it is woe to those who give short measure and short weight. Almighty Allah has used the word ويل (woe) which has two meanings: (i) woe and (ii) painful punishment. In the light of this second meaning, the verse connotes that they deserve painful punishment who do not discharge others' rights in full, as they give their customers short measure and short weight. They are men who receive their own rights from others in full, but they give less when they measure or weigh for their customers. Next, Almighty Allah has said: Do they not think that they will be raised (to life) again on an Awful Day - a Day when all mankind will be brought before the Lord of the worlds. On that Day all our deeds, big or small will be produced before us and nothing will remain hidden. The little gains they make in this world by defrauding in this way will cause them to be thrusted into Hell. That is why, the Holy Qur'an has repeatedly condemned the sins of giving short measure and short weight and has urged the people to save themsleves from these grievous sins. It has also referred to the conduct of the community of Hazrat Shoaib عليه السلام.

The crimes committed by the community of Hazrat Shoaib عليه السلام

When Hazrat Shoaib عليه السلام was sent to his community, they were drowned in many crimes and sins, like disbeleif, and idolatry. In addition, they were notorious in defrauding their customers in their business transactions in the matter of measures and weights. Another crime they committed was to attack and rob travellers on thier ways. Hazrat Shoaib عليه السلام tried to stop them from these crimes and invited them to the path of *Tauheed* (Oneness of Allah) and good conduct and deeds. However, the ill-fated community did not listen to

Hazrat Shoaib عليه السلام and put to him this question:

اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ اَوْاَنْ نَّفْعَلَ فِـىْٓ اَمْوَالِنَا مَانَـشٰـٓؤُ ط (سورة هود: ٨٧)

(O Shoaib)! Does your prayer command you that we should forsake the worship which our fathers practiced or that we should give up handling our wealth as we desire? (11:87)

In other words, they thought that they were quite free to worship that which they liked and to earn and spend their money as they pleased. They did not like anyone to interfere with them in these matters. Hazrat Shoaib عليه السلام did his best to reform them, but in vain. At last they met the same fate which is in store for those who disobey Allah's Prophet ﷺ. Thus, a most devastating torment was sent to them.

The torment sent to the community of Hazrat Shoaib عليه السلام

The details of the torment is that they were exposed to extreme heat for three consecutive days, as if the earth was ejecting embers of fire. At the end of these three days the inhabitants suddenly saw that a piece of cloud was heading fast towards the township accompanied by refreshing cool winds. As it was a pleasant change, the inhabitants assembled under the cool cloud for relief. Almighty Allah had however, chalked out a different plan. When they had all gathered together under the refreshing cloud, embers of fire suddenly began to rain on them and the entire community was burnt to death. The Holy Qur'an has referred to this event in the following words:

فَكَذَّبُوْهُ فَاَخَذَهُمْ عَذَابُ يَوْمِ الظُّـلَّةِ (سورة الشعراء: ١٨٩)

they denied him (Shoaib) so the punishment of the Day of overshadowing gloom seized

them. (26:189)

There is another verse:

فَتِلْكَ مَسٰكِنُهُمْ لَمْ تُسْكَنْ مِّنْ بَعْدِهِمْ اِلَّا قَلِيْلاً ط وَكُنَّا نَحْنُ الْوٰرِثِيْنَ

(سورة القصص: ٥٨)

Yonder are their dwellings which have not been inhabited after the mal but a miserable few. And We are their heirs. (28:58)

They used to think that they were increasing their wealth, by right or wrong means, but it all met an ignoble end. Their wealth did not come to their rescue; in fact it led to their ruin.

These are Embers of fire

A few coins that you earn by defrauding others by giving them short measures and short weights are in reality embers of fire which you devour in your bellies. The Holy Qur'an has described such unlawful earnings in the following words:

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا ط وَسَيَصْلَوْنَ سَعِيْرًا (سورة النساء: ١٠)

Those who devour the wealth of orphans wrongfully do but swallow fire into their bellies and they will be exposed to burning flames. (4:10)

In other words, the money which they are swallowing is money only in appearance; it is in reality embers of fire, as it has been earned by disobeying Allah's commands. they shall lead to ruin in this world as well as in the Hereafter.

It is a sin to pay less wages than due

The sin of giving short measure and short weight is not confined only to business transaction. It has a much

wider scope. Hazrat Abdullah bin Abbas رضی اللہ عنہ who is the leader of the commentators of the Qur'an has said, while explaining the opening verse of Surah Mutaf-fi-feen:

شدة العذاب يومئذ للمطففين من الصلاة و الزكاة والصيام وغير ذلك من العبادات(تنوير المقباس من تفسير ابن عباس: سورة مطففين)

On the Day of Judgment severe punishment will be awarded to those also who do not do full justice to their Prayers, Zakat, Fasts and the like. It also comes within the meaning of "Tat-feef": not to indulge in these forms of worship in full and with due regard to etiquettes prescribed for them by the *Sharee'ah.*

Pay the wages of a wage-earner without delay

There is an employer who takes full work from his employee without allowing him any concession. He, however, hesitates in paying the employees their wages in full and in time. All this is unlawful and comes within the meaning of "Tat-feef". The Holy Prophet ﷺ has said:

اعطوا الا جيرا جره قبل ان يجف عرقه(ابن ماجه ابواب الاحكام، باب اجرالا جراء حديث نمبر ٢٤٦٨)

Pay the wages of the labourer before the sweat on his forehead dries.

When the labourer has done his job, it in unlawful to delay the payment of his wages.

What quality of food should be given to a servant?

Hazrat Maulana Ashraf Ali Thanawi Sahib رحمة الله عليه has said:

You have engaged a servant on a monthly salary and

with two meals every day. At meal times you enjoy the best dishes and offer the servant only some scraps from your dining-cloth which no reasonable man would like to eat. This too falls within the definition of *"Tat-feef"* According to the terms of employment the employee must receive from you food in adequate quantity and of a reasonable standard. It is unfair to the servant to offer him residue and remnants from the food you ate.

Not to devote the full working hours to one's duties

A man has been engaged to work in some office for eight hours. Thus, he has sold his eight hours to his employer in return for an agreed amount of salary per month. If this employee draws his full salary, but does not put in full eight hours of work, because he remains idle for some time or spends some time in his personal work, then he too comes within the definition of "Tat-feef" and commits a sin. This is because he is drawing his full salary every month but is not giving full work in return for his salary.

You will have to account for every single minute

There was a time when the employees used to do their private work during the office hours secretly and not openly. Now the times have so changed and the employees have gone. The trend today is that they do their private work during office hours openly over board. They are ever ready to put forward their demands for increase in their salaries, other facilities and allowances. For this purpose they indulge in strikes, take out processions along roads and streets to express their agitation, launch campaigns to protest against the authorities in favour of their demands.

They hold public demonstrations in various ways and raise slogans. They however, do not care to think how far they are honest in putting in sincere eight hours' service for which they are paid in full. There are warnings of severe punishment for such employees who are not honest in their dealings. When they are brought before Almighty Allah they will have to render account for every single minute, without any concession whatsoever.

The Professors of Darul-Uloom Deoband

You must have heard the name of Darul-Uloom Deoband (India). Allah has made this Religious University during these later times a beacon of light and candle of mercy for the Muslim Ummah. This university produced such godly men as refreshed the memories of the Noble Companions رضی اللہ عنہم. I heard from my respected father رحمۃاللہ علیہ accounts of the conduct of the Professors of the Darul-Uloom during its early days. My father told us that when someone called on them during the teaching hours the professors would note the time spent in this way. At the end of the month they would put in writing to the Administration the time so spent, requesting them to deduct from their salaries the amount relating to such interviews and meetings.

The salary will become unlawful

We hear today appeals for increase in salaries, but never hear from any quarters requests to deduct a portion of the salaries relating to times spent on private work. Such a request can come only from such a person who believes that one day he will have to stand before Almighty Allah to account for his deeds. Let every worker, employee and wage-earner consider calmly how far they are discharging

their duties honestly and conscientiously. Just peep into an officer's air-conditioned room . He is busy in gossiping while drinking after cup of tea with his friends. The needy public is standing in long queues, perspiring owing to the heat. This condemnable behaviour involves two grievous sins - the sin of receiving unlawful salary and the sin of causing distress to the helpless servants of Allah.

The state of affairs in Government Offices

A responsible officer of a Government Department related to me this story:

It is my duty to mark attendance of the employees and submit to the higher officers the statements of their attendance on the basis of which the monthly pay-bills are prepared. A large number of the employees in my department consist of violent young men who generally do not attend the office and, if they attend at all, they do so for short hours. During this attendance they hardly work for an hour or so and spend the rest of the time gossiping over cups of tea and coffee. Once I marked some of them absent. This enraged them and they pointed their pistols at me. What am I to do in such a condition? If I mark them present I commit the sin of lying, and if I mark them absent I expose myself to their violence and revenge.

Default in discharging the rights of Almighty Allah

The rights of Almighty Allah are most imperative and pressing. Failing to discharge these rights fully also falls in the category of short weight and measure. For example, the Prayer (*Salat*) is a right due to Allah. If we discharge this right haphazardly, ignoring the prescribed injunctions about its various items and movements, e.g. *Qiyam* (standing, recitation) *Ruku'* (genuflexion), *Sajdah*

(prostration), etc., we simply fail in discharging fully this right of Allah. It occurs in a Hadith that when a Companion رضی اللہ عنہ observed a man offering his prayer carelessly and hurriedly, he رضی اللہ عنہ remarked: Tat-feef in your Prayer and thus you did not discharge in full Allah's right.

Note carefully that if a right is not discharged fully and with due care it also comes within the meaning of short measures and short weights, irrespective of whether the right belongs to Almighty Allah or to His servant. The defautler will expose himself to all the warnings and punishments mentioned in the Holy Qur'an regarding defrauding in measures and weights.

Adulteration is a case of usurpation of rights

Selling adulterated goods also comes within the meaning of "Tat-feef". For example, a shopkeeper sells a kilo of wheat-flour after mixing it with some base material half and half. This results in passing on to the customer only a half kilo of flour, although the latter has paid the price of full one kilo. It is quite obvious that this too is a case of usurpation of a right.

What if the wholesaler commits adulteration?

Some traders allege that they sell goods as they receive them from the wholesaler. If the goods are adulterated, it is the wholesaler and not the retailer who is responsible for this. Even so, the retailer is responsible to tell the customer that if there is any adulteration in the goods, he is not responsible for that. If the reatailer has any knowledge about the percentage of the adulteration, he must inform his customer.

It must be clarified to the customer

Certain goods are sold in our markets which are not available in pure conditions. Almost all are aware that they are adulteraeted. In this situation a shopkeeper who has purchased the goods from a wholesaler is not responsible to inform every customer about this. as it is a matter of common knowledge. However, if the customer is not aware of this the shopkeeper should inform him of this state of affairs.

Inform the customer about that defect If there is some defect in the goods

If the goods offered for sale have some defect, tell the customer about it, so that he may purchase the defective goods or leave them. The Holy Prophet ﷺ has said in a Hadith:

من باع عيبا لم يبينه لم يزل فى مقت الله ولم تزل الملائكة تلعنه (ابن ماجه، ابواب التجارات، باب من باع عيبا فليبينه)

> If a man sells a defective article without informing the customer, he shall remain exposed to Allah's wrath permanently and the Angels will remain cursing him. (Ibn-e-Majah)

A cheat is not from amongst us

Once the Holy Prophet ﷺ went to the market and saw that a man was selling wheat. The Holy Prophet ﷺ put his sacred hand into the heap of the wheat and turned it upside-down. He ﷺ saw that the wheat on the surface was good and that inside the heap was wet and soiled. The Holy Prophet ﷺ asked him: Why did you not place the soiled wheat on the top of the heap, so that the buyer could see the defective wheat and could purchase or leave

it? The Holy Prophet ﷺ asked the seller not to do that. Thereafter, he ﷺ said:

من غش فليس منا (صحيح مسلم، كتاب الايمان، باب قول النبی صلی اللہ علیہ وسلم: من غش فليس منا)

A man who is a cheat and deceives others is not from amongst us. (Sahih Muslim).

In other words, a man who sells adulterated and defective goods by fraudulent tricks or is giving short measure or weight is committing fraud and he is not "from amongst us". That is, he is not from Amongst the Muslims. What a terrible warning it is from the Holy Prophet ﷺ! It is, therefore, necessary to tell the customer the defects of the goods being sold, instead of keeping him in dark about it. These fraudulent dealing does not suit the conduct and character of a Muslim or a believer.

The Honesty of Imam Abu Hanifah رحمة الله عليه

We are the followers of Imam Abu Hanifah رحمة الله عليه who was a great cloth merchant. He رحمة الله عليه was, however, so honest in his trade that he رحمة الله عليه sacrificed his greatest profit in acting upon the injunctions contained in this Hadith. He had in his stock a roll of cloth which was defective. He had instructed the salesmen working in his shop to inform the customer of the defect of the cloth. It so happened that a salesman sold that defective cloth and forget to tell the customer about its defect. After sometime the Imam رحمة الله عليه inquired about the defective cloth. He was told that it had been sold When he asked the salesman about the defect in it the salesman regretted that he had forgotten to inform the customer the defect in the cloth. Hazrat Imam Sahib رحمة الله عليه was very much upset. He therefore began to search for the buyer. When he found him,

he informed the buyer of the defect of the cloth and asked him to return that defective cloth or if he so preferred, he could retain it of his own free will.

What are we today

As for ourselves, we do not disclose to the customers the defects in our goods, rather, we try to assure them by telling lies that the goods are free from all defects and are of a high quality.

Presently we are caught in a divine torment. The entire society is exposed to the worst type of lawlessness, restlessness, anxiety and mental torture. Nobody's wealth, life and honour are safe. This is a punishment from Allah which has befallen us because we have forsaken the ways of life taught by the Holy Prophet ﷺ. Dishonesty, fraud, adulteration have become the distinctive mark of our society today.

Default in discharging the rights of a wife is a sin

We see that the husbands are receiving all their rights from their wives. These include full obedience in preparing food, managing the affairs of the household, bringing up the children. The wives should not displease in any form. Husbands are receiving all these rights, but they default in discharging their own liabilities and dues to their wives. Almighty Allah has said in the Holy Qur'an:

وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ (سورة النساء:١٩)

Treat them (the wives) with kindness). (4:19)

The Holy Prophet ﷺ has also said in a Hadith:

خيار كم خيار كم لنساء هم (ترمذى كتاب الرضاع، باب ماجاء فى حق المراة على زوجها)

The best of you are those who are best towards their wives (Tirmizi)

The Holy Prophet ﷺ has said in another Hadith:

استو صوا بالنساء خيرا (صحیح بخاری، کتاب النکاح، باب المدارة مع النساء)

Deal with women kindly (Sahih Bukhari).

Allah and His Prophet ﷺ are laying so much stress on discharging in full the rights of women, but we are not inclined to do that. All this comes within the meaning of giving short measure and short weight and is strictly forbidden (حرام) in the *Shari'ah*.

It is the usurpation of a wife's right to have the amount of her dower waived

The only right which a wife has over her husband during her entire married life is the amount of the dower. The husband does not discharge to his helpless wife even this right. What happens is that when the husband is on his death-bed about to die he asks his poor wife to waive his liability for the amount of the dower. In such a critical moment the wife has no alternative but to forgo her right in favour of her dying husband. Just note how the husband received all his rights from his wife but did not discharge even this insignificant right of his wife.

It is a usurpation of the wife's right to allow her inadequate cost of living

What has been said above relates to dower. As regards the cost of living, according to the law of the *Shari'ah*, an adequate allowance should be paid to the wife with which she can pass her life with freedom and peace. If the allowance is inadequate this too will come within the meaning of short measures and short weights. This is totally unlawful. In short, all rights due to one by another should be discharged in full. If this is not done the defaulter shall deserve the punishment against which

Almighty Allah has warned in these verses.

This is a curse of our own sins

When we hold meetings and sit therein to discuss the existing deplorable conditions of the society, we complain against absence of peace and security, restlessness, robberies and plunders, insecurity of property and life, and a fast deterioration of the general economic conditions. Despite all these comments, there is none to find out a remedy to eradicate these curses from the society. We conclude the meetings without any useful resolutions and decisions.

What we do not realize is that there is a cause for what is happening around us and that can be traced to the Creator. Nothing, big or small, can happen in this world without the will of Omnipotent Allah. Thus whatever is happening around us in the form of want of peace and security is happening by Allah's will and sanction. All these killings, robberies and disturbances are taking place by Allah's will. Why is it so? It is a torment sent to us from Allah. The Qur'an says:

وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ (سورة الشورى: ٣٠)

Whatever of misfortune strikes you, it is what your (own) hands have earned; and He forgives a great deal. (42:30)

At another place the Holy Qur'an has said:

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَاتَرَكَ عَلٰى ظَهْرِ هَا مِنْ دَآبَّةٍ (سورة الفاطر: ٤٥)

If Allah took mankind to task by that which (sins) they deserve, He would not leave a living creature on the surface of the earth. (35:45).

Being All-Forgiving, Almighty Allah forgives by

His mercy many of our sins. However, when we transgress the limits, He sends torment to us in this world to warn and reform us. This is to ameliorate the remaining days of our lives and our Hereafter. If we, even now do not reform ourselves, then in addition to the torment of this world, the torment of the Hereafter is most severe.

The result of ill-gotten money

Today everybody is hankering after money. He wants to earn a few chips as soon as possible, whether by fair or unfair means, by defrauding and deceiving someone or even by picking someone's pocket or robbing someone at gun-point. You however, do not know what a tremendous loss of money and property these few ill-gotten chips will ʻause you. On account of these unlawful coins you will never get peace and tranquillity in this world. This is because you did not earn them by fair means, rather, you earned them unlawfully robbery. bribery and by taking undue advantage of someone's helplessness and weakness. These few ill-gotten coins can never afford you a peaceful and respectable existence. A thief or robber will relieve you of your money as you have relieved some of your own fellowmen of their earnings; by deception, telling lies or by bribery, etc. This is what is actually happening in the markets. On one hand you earned money by practising adulteration, defrauding, etc, and on the other two or four armed dacoits entered your shop and deprived you of your wealth at gun-point, even at times killing you if you put up a resistance. This is happening everyday. Now think calmly, does these few coins you earned by unlawful means proved useful or harmful for you? If you had not earned these coins by unlawful means, and had maintained your affairs with

Almighty Allah in the light of His injunctions and the *Sunnah* of His Prophet ﷺ, your lawful money however scanty would have been a source of peace and prosperity for you and for your household.

It is the sins that attract punishment

Some men complain that they had earned their money by honest and lawful means, yet their shop was looted and the entire money, including valuables, was forcibly seized by the robbers. This is your version of the incident. If you reflect deeply, you will come to know that you did commit some sin and displeased Allah. This cannot be incorrect because Almighty Allah has Himself said, "Whatever misfortune strikes you it is what your (own) hands have earned....." It is possible that you may have not paid the *Zakat* or may not have paid it in full or may have committed some other sins which you do not remember. May be that these sins have brought upon you this punishment.

This torment will encompass all

Sometimes a sin spreads in the society like an epidemic and there is none to check the spread of that sin. In such a condition when Almighty Allah sends a punishment it seizes everyone of the society and makes no difference between those who are committing that sin and those who have refrained from it. In this situation the punishment is of general impact and it engulfs everyone. This, the Holy Qur'an says:

وَاتَّقُوْا فِتْنَةً لَّاتُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَآصَّةً ج (سورة الانفال: ٢٥)

And guard yourselves against a punishment which must not fall excluslively on those of

you who are wrongdoers. (8:25)

In other words, the punishment will fall on those also who were not among the wrongdoers because they did not try to stop their fellow-men from the sin. It is not therefore, right to think that they were carrying on their business quite honestly, still they faced robbery and plunder, but because you failed in your duty to stop your fellow-men from the wrongs they were doing before you.

The reason of the progress and prosperity of the non-Muslims

There was a time when the Muslims were renowned for fairplay and honesty in their business dealings. They never took resort to fraud and deception. Today the Muslims have given up these qualities of honesty in business and trading. The English, the Americans and other western communities (all non-muslims) have adopted these qualiteis in their business and trading with the inevitable result that they have earned a fair name in their commercial activities and have prospered by leaps and bounds. Now it is they who are controlling the world trade. My respected father Hazrat Mufti Muahmmad Shafi Sahib رحمۃ اللہ علیہ always used to say that falsehood and fraud can never prosper. The Qur'an has said in clear-cut words:

إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Surely, falsehood is bound to vanish. (17:81)

If you happen to see at any time and place falsehood is prospering you must be assured that the falsehood contains some element of truth and it is the miracle of the mixture of the truth that has made falsehood look prospering. These faithless people who do not believe in Allah, the Last Day nor in the last Prophet of Allah, ﷺ

Muhammad ﷺ. They really deserve to be disgraced in this world as well as in the Hereafter, yet we find them progressing. No doubt they have adopted some good morals like trust and honesty which the Holy Prophet ﷺ had taught us. We ignored these teachings but these faithless disbeleivers accepted and acted upon them. As a result Almighty Allah has granted them supremacy in the world of trade and today they are controlling the entire world. As for ourselves we relinquished the golden principles of trust and honesty for the sake of little gains and followed the path of fraud and cheating. We did not care that this path would lead us to ruination in the commercial field.

The distinctive mark of Muslims

There was a time when the Muslims were renowned to be fair and honest in trading. They never resorted to unfair means like cheating and defaulting in measures and weights and the like. The Holy Prophet ﷺ presented to the world a social living and a society crowned with these qualities. In the form of his Noble Companions رضی اللہ عنہم the Holy Prophet ﷺ raised such a society of honest men who endured most grievous losses, but did not take resort to falsehood, fraud or dishonesty. The natural result of all this was that Almighty Allah granted them success in the fields of business as well as politics. The world had to accept their supremacy and leadership. Let us examine not only ordinary Muslims but those Muslims who are quite punctual in their five-time Prayers, yet they forget all the injunctions of the *Shari'ah*, as if the *Shari'ah* was confined only to the boundaries of the mosque and the Muslims were free to do whatever they liked outside the mosques. For Allah's sake, do away with this in

difference. Take care to apply Islam in all walks of your life.

Summary

In short, the word *"Tat-feef"* includes in its meaning all such cases in which a man tries at all times to get in full all his dues and rights, but tries to avoid discharging the liabilities he owes to others. The Holy Prophet ﷺ has said in a Hadith:

لایؤمن احد کم حتی یحب لاخیہ ما یحب لنفسہ (صحیح بخاری، کتاب الایمان، باب من الایمان ان یحب الاخیہ ما یحب لنفسہ)

None of you can be a believer unless he likes for his brother what he likes for himself. (Bukhari)

This contains a severe warning against the practice of a Muslim having a separate measure or weight for himself and quite another for others. When you do wrong to someone you should realize how would you feel if the same treatment was meted out to you. We should, therefore, be fair to all and never be dishonest to anyone.

We should take a stock of our day to day actions to find out on what occasions and on whom we have played tricks by defrauding in weights and measures, adulteration, and selling defective goods. All these malpractices and tricks are strictly forbidden (حرام) in business and are included in the meaning of "Tat-feef". It is these misdeeds that are attracting Allah's wrath and chastisement.

May Almighty Allah keep us on the path of righteousness and help us in discharging our liabilities and rights towards others in full and in all fairness. May He save us from the torment of "Tat-feef". *Aameen.*

وآخر دعوانا إن الحمد لله رب العالمين

Series : 52

AN EASY WAY TO BROTHERHOOD

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame' Masjid Baitul-Mukarram Gulshan-e-Iqbal, Karachi
Date	:	31st January, 1992.

AN EASY WAY TO BROTHERHOOD

الحمدلله نحمده و نستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهدان لا اله الا الله وحده لا شريك له ونشهدان سيدنا ونبينا ومولانا محمدا عبده ورسوله

اما بعد!

فاعوذ بالله من الشيطٰن الرجيم بسم الله الرحمٰن الرحيم

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ ۚ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُوْنَ

(الحجرات: ١٠)

آمنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم ونحن على ذلك من الشاهدين والشاكرين والحمد لله رب العالمين

All praise is for Allah. We praise Him, seek His help and His forgiveness. We believe in Him, and rely on Him. We seek refuge with Allah from the evils of ourselves and the vices of our

deeds. There is none to misguide him whom Allah guides and there is none to guide him whom He let go astray. I bear witness that there is no god but Allah, the One Who has no partner. I also bear witness that our Sire, our Prophet, and our Master, Muhammad ﷺ, is His servant and His Messenger.

The beleivers are brothers of one another. Therefore, make peace among your brothers and fear Allah, that you may perhaps be shown mercy. (49:10)

The meaning of the verse

The verse which I have just now recited to you means that all the Muslims are brothers among them. If there is any difference and dispute between two brothers, Allah commands you to establish peace between them. After doing this you should fear Allah, so that you may become entitled to Allah's mercy.

Mutual quarrels cause harm to *Deen* (Faith)

By reflecting on the injunctions in the Qur'an and the *Sunnah*, it becomes quite clear that Allah and His Prophet ﷺ do not approve in any way quarrels and disputes among Muslims. If any quarrel, dispute, hate or tension ever occurs between the Muslims it is commanded that this state of hate and tension should be removed somehow. While talking to the Noble Companions رضی اللہ عنہم the Holy Prophet ﷺ once asked them: Should I not tell you something which is better than prayer, fasting and almsgiving? Then he ﷺ said:

اصلاح ذات البین فساد ذات البین الحالقه(ابو داؤد کتاب الادب باب فی اصلاح ذات البین)

It is a virtue to establish peace among the Muslims. Hatred, tension and quarrels among them are very harmful for *Deen* (faith).

These feelings of enmity, malice and hatred among them suppresses the fervour in their hearts to obey Allah and His Prophet ﷺ which ultimately results in the destruction of the foundation of *Deen* (faith). That is why we have been commanded to refrain from and eradicate mutual quarrels, hatred and tension, etc.

The vice that destroys the inner 'SELF'

The most effective in damaging the inner morality, character and integrity of men are mutual quarrels, malice, hatred and tension among the Muslims. A man may be regular in his prayers, fasts, optional prayers and his daily routine rehearsals of sacred names and other like actions. Notwithstanding all these virtuous engagements, if he unfortunately involves himself in mutual quarrels, malice, hatred, etc. he strikes at the very root of his inner 'SELF' and moral stability. Malice, in particular, is a vice which does not let man abide by the rules of justice and fairplay. Such a man does not hesitate in usurping others' rights and committing all sorts of excesses.

Man's deeds are put up before Allah

There is a Hadith in the Sahih Muslim in which the Holy Prophet ﷺ has said that the deeds of all men are put up before Almighty Allah on every Monday and Thursday and the doors of Paradise are flown open. This is also a known fact that Allah is well Aware of the deeds of everyone at all times. He is also Aware of the secrets of the hearts and the hidden thoughts and feelings of man. What is therefore meant by the words of the Hadith that

the deeds of everyone are put up before Allah? The answer to this question is that, inspite of His being All-Knowing and All-Seeing, Allah has appointed a set programme for everything. According to this programme the deeds are put up before Him, so that He may take a decision about who should go to Paradise.and who to Hell.

That man shall be detained

When it becoems known about a man in the light of his deeds, that he has passed this week as a believer in Allah, without attributing any partner to Him, Almighty Allah announces forgiveness for that man. The intention of this announcement is that such a man will not abide in Hell for ever, but he will surely enter Paradise at one time or another. So Allah orders the doors of Paradise to be opened for him. At the same time, there is also another announcement in a Hadith on this issue:

الامن بينه وبين اخيه شحناء فيقال انظروا هذين حتى يصطلحا(ابو داؤد

كتاب الادب، باب فيمن يهجر اخاه المسلم)

However, those two men will be detained who harbour malice and hatred in their hearts against each other. The decision about their admission into Paradise is held in abeyance until they establish peace between themselves.

Malice and hatred may lead to *Kufr* (infidelity)

A question arises why the decision about the entry of this man into Paradise has been held in abeyance. As we have been informed, according to the general rule everyone will be punished for his sins, but subject to *Eeman*, he will in the end enter Paradise after serving his term of punishment in Hell. This is because, so far as other sins are

concerned, they are not likely to lead to *Kufr* (disbelief) and will be forgiven after *Taubah* (repentance) and *Istighfar* (seeking forgiveness). In case he does not repent for his sins he will go to Paradise after serving his term of punishment.

As regards the sins of malice and hatred, they may lead to *Kufr* (disbelief). The decision about their admission into Paradise is held in abeyance until they settle their disputes and make peace between them. You can very easily realize how abhorrent are hatred and tension between two Muslims in the sight of Allah and His Prophet ﷺ!

They shall not attain salvation even in the *Shab-e-Bara'at*

All of you might have heard the Hadith of the Holy Prophet ﷺ about *Shab-e-Bara'at* (The night of salvation) in which he ﷺ has said:

> In this night Allah's mercy turns to mankind and Almighty Allah grants salvation to men equal to the number of hair on the bodies of the goats of the Tribe of Kalb. However, two men shall not be granted salvation even on this night - one who harbours malice and hatred for his fellow men. He will be deprived of Allah's mercy even on this blessed night of mercy. The other person is that one who lets his trousers down so as to cover his ankles.

The reality of malice

The reality of malice is that a man desires the loss, distress, disgrace and dishonour of another person or that the other person may be afflicted with some disease or misfortune. This is called malice or hatred. As against this

malicious fellow, there may be another man who has been misbehaved and has suffered torture from another man. It is but natural that feeligns of enmity and hatred shall rise in the heart of this aggrieved person with the intention to defend himself against someone's torture and excesses. On such a situation Allah has allowed the aggrieved man to take revenge on the wrongdoer and to defend himself against the latter. In such a case the man wronged and oppressed will naturally not appreciate this act of illdoings, yet he should not harbour any malice against the person, nor should he bear ill-will against him. This act of the person wronged will not come within the meaning of malice.

The best remedy to cure malice and hatred

Malice is born from the feeling of ill-will against another person that the latter has superseded the other person in certain fields. This creates a pinching hatred in the heart of the malicious person who begins to desire that the man who has superseded him may suffer some loss or failure.

The first way of getting rid of malice is to eradicate ill-will from one's heart. The learned saints have mentioned as a remedy for malice that the malicious person should pray for the good of the person hated and despised. It is indeed very trying and difficult to pray for the good of a person for whom there is hatred in the heart. However, one must take this bitter pill and try to mould himself on this theory by hook or, by crook. This is a very effective remedy for eradicating ill-will. When ill-will has vanished from the heart, malice too will vanish. Every one should therefore search his heart. If he finds ill-will and malice for anyone he should pray for the good of the latter

at the end of his daily five-time prayers.

To have mercy on enemies is a Prophetic character

Just see how the polytheists of Makkah strived in torturing and tyrannizing the Holy Prophet ﷺ and his Noble Companions رضی الله عنهم. They even planned to kill the Holy Prophet ﷺ and announced that anyone who would arrest him ﷺ would be awarded a prize of one hundred camels. On the occasion of the battle of Uhud, they shot at him ﷺ a volley of arrows which wounded the sacred face of the Prophet ﷺ and broke one of his teeth. Even at such a provocative occasion the following supplication was on the Prophet's ﷺ tongue:

اللهم اهد قومی فانهم لا یعلمون

O Allah guide my people (on the right path), because they do not know who I am.

Now see that these polytheists were arch-enemies of the Propeht ﷺ, but even then he ﷺ did not entertain any feeling of ill-will and malice against them. It is a great *Sunnah* and quality of the Holy Prophet ﷺ not to retaliate ill-will with ill-will, but to pray for the good of the wrong-doers and the tyrants. This is the best remedy to cure ill-will and malice.

These quarrels, disptues and tensions among one another breed ill-will and hatred. All this ultimately leads to the damage of the inner soul and ruination of the heart. This will in turn deprive man of Allah's mercy. We have, therefore been advised to keep away from mutual quarrels, disptues and bickerings.

Quarrels destroy the light of learning

Imam Malik رحمۃ اللہ علیہ has said that one type of quarrel is physical in which the limbs of the body are used. "Another type of quarrel is that of the educated and learned persons which is called warfare of words, debates and verbal controversies. For example, a scholar expresses an opinion and another scholar opposes it and thus an endless chain of charges and coutner charges start. The learned saint do not appreciate even this form of argumentation. This destroys the light of the inner soul of man. Hazrat Imam Malik رحمۃ اللہ علیہ has said:

المراء يذهب بنور العلم

> The habit of academic debates destroys the light of learning.

For example, a scholar offers his view on some academic issue for discussion and clarification with other scholars and the issue is settled amicably and peacefully. This is called مذاکرہ (discussion). This is a very useful pursuit. On the other hand, a scholar launches a campaign of opposition and adverse propaganda against another scholar, circulates defamatory advertisemetns and pamphlets agaisnt him and consumes his energies in indulging in opposition for the sake of opposition. This is called (mutual quarrelling) - an activity which our learned saints and the veterans of *Deen* do not approve.

The power of speech of Hazrat Thanawi رحمۃ اللہ علیہ

Almighty Allah had granted Hazrat Maulana Ashraf Ali Thanawi رحمۃ اللہ علیہ a unique power of speech and argument. If any one dared to debate with him on any issue the Maulana رحمۃ اللہ علیہ would convince and silence the opponent in a few minutes. Hazrat Dr. Abdul Hai Sahib

رحمۃ اللہ علیہ once related to us an anecdote about Hazrat Thanawi's talent. Once the Sheikh was sick and was lying on his bed when he said:

> Praise to Almighty Allah. I say this relying on His mercy, that if all the wise men assemble to raise objection to any point concerning Islam, I shall dismiss their objections and arguments in a matter of a few minutes. I am an ordinary student whereas the learned scholars have a much higher status.

It was a fact that if anyone called on Hazrat Thanawi رحمۃ اللہ علیہ to discuss, with him some point he would stand before the Maulana, but only a few minutes, not more.

In general, debates do not prove useful

Hazrat Thanawi رحمۃ اللہ علیہ has himself related about himself that when he graduated from Darul-Uloom, Deoband in the Dars-e-Nizami course, he was very fond of debating with groups, professing false creeds and tenets, like the Shi-ites, Barelwis, the Hindus and the Sikhs, etc. Being a new entrant to this field, he took keen interest and showed great enthusiasm in these debates. Later on he gave up this debating zeal. He changed his mind because he felt that not only were they not useful, but they also affected adversely his inner peace and tranquillity. He therefore decided to give up for good this craze. We see that our reverend saints did not like to indugle in debates and discussions on the subject of truth vis-a-vis falsehood. How could they enter upon this field to satisfy their personal desires on purely worldly subjects involving possibilities of quarrels and enmity.

Guarantee for a dwelling in Paradise

The Holy Prophet ﷺ has said in a Hadith :

ومن ترك المراء وهو محق بنى له فى وسط الجنة(ترمذى باب ماجاء فى المراء ج ٢ص ٢٠)

"I am responsible for the allotment of a house in the middle of Paradise to a person who forgoes some right due to him only to avoid quarrels and disputes".

In other words, he is ready to forgo his right simply to avoid quarrels and enmity. You may easily realize from this how anxious the Holy Prophet ﷺ was to put an end to mutual quarrels and controversies. There is, however, an exception to this. If the matter has gone too far and has crossed the limits of toleration, the person wronged has permission to defend himself against the wrongdoer and he may also take revenge on the oppressor. However, he should endeavour to put an end to the quarrel and make peace as far as possible.

Consequences of quarrels and disputes

Quarrels, disputes, controversies and litigation have plagued our society. This has led to the spread of distress and misfortunes and total absence of blessings from our households. In such a situation we hardly feel the light of our worship and devotion. Wherever we turn our eyes, we see disptues and differences on trifles among neighbours, families, brothers and sisters, between husbands and wives, friends and relatives. What is more, religious leaders and patrons are quarrelling and fighting among themselves with the inevitable result that the light of Deen has disappeared from the society.

How to put an end to quarrels

A question now arises how to put an end to these quarrels and disputes which have poisoned our society. On this topic, I am reading to you a written speech of Hazrat Maulana Muhammad Ashraf Ali Thanawi رحمة الله عليه which contains a golden principle. If people act upon this principle, it is hoped that causes of quarrels and disputes will be eliminated at least to the extent of seventy-five percent. That principle is as under:

"Do not entertain any hopes from the people of the world. If you act upon this advice the idea of quarrels and controversies will not bother you".

People generally complain against others that they did not pay proper regard to them or did not compensate for the good turns done to them or so many other defaults on their part. On recalling such lapses, a natural feeling of hatred and malice is born which ultimately leads to tension and strained relations. The Holy Prophet ﷺ has advised that if such complaints ever arise against anyone, then the matter should be settled by personal contact with the person concerned, instead of harbouring feelings of malice against him which ultimately leads to enmity.

Do not entertain hopes from anyone

Hazrat Thanawi رحمة الله عليه has advised to uproot quarrels and disputes by ensuring that you entertain no hopes from anyone. After all, what is the use of expecting anything from your fellow men? The source from which you can hope something good and desirable is Almighty Allah and not these worldly-wise men. From them you should expect only harm and distress. If by chance you receive something good from them, thank Allah for that. In case you encounter some evil from them, then think that you

expected nothing but evil. As a result of this trend of thought neither malice, nor enmity, nor hatred will be born in the hearts.

Do not intend to take revenge

Hazrat Thanawi رحمة الله عليه has also advised another principle in this behalf. If you do some good turn to anyone, like helping him, showing him due regard, recommending him to someone or the like, always think that you have done only for the pleasure of Allah and to ameliorate your own Hereafter and for no other purpose. If you do some good to anyone with this intention, you will not expect any compensation from him. In such a situation, if you have done some good to anyone and he does not acknolwedge that good, nor does he compensate you for that, you will harbour no ill-will against that person, because whatever good you did to him you did it only for the pleasure of Almighty Allah. If we act upon these two principles, we shall succeed in uprooting all the whims of quarrels and disputes from the society. In this way we shall also be acting upon the Hadith of the Holy Prophet ﷺ or that he ﷺ has taken upon himself the responsibility of the allotment of a house in the middle of Paradise to one who forgoes some right only to avoid mutual quarrels and disputes."

A great sacrifice of Hazrat Mufti Sahib رحمة الله عليه

I have seen with my own eyes that my respected father, Mufti Muhammad Shafi Sahib رحمة الله عليه that he acted upon this Hadith during his whole life. He abandoned very valuable rights of his only to avoid quarrels and disputes. I am relating to you an event concerning him which will hardly be regarded as credible. The Darul-Uloom of Korangi was first opened in a small

building in Nanakwara. With the expansion of the Darul-Uloom the building was inadequate. A large plot of land was requried. With the help of Allah a very large and spacious plot became available in the middle of the city on which stands today the Islamia College and in which also lies the grave of Hazrat Allamah Shabbir Ahmad Usmani رحمه الله عليه. This spacious plot was allotted for the Darul-Uloom, its possession was taken over and a room was construced on it and the relevant papers relating to this plot were also obtained. A telephone connection was also installed. On the occasion of its foundation-laying ceremony an assembly was held in which renowned Ulama from all over Pakistan participated. During this assembly, some people created a quarrel and claimed that the plot should not be allotted for the Darul-Uloom. They had raised this objection along with certain respectable personalities for whom my respected father رحمه الله عليه had great regard. My father tried his best to settle this dispute, but he did not succeed in his efforts. He رحمه الله عليه thought that there would hardly be any blessings in an institution which started with a quarrel and dispute. He, therefore, decided to abandon that plot.

I do not see any blessing in it

The Administration of the Darul-Uloom did not appreciate this decision. They said that it was not wise to leave that valuable plot in such a suitable site when all its rights had been legally transferred to the Darul-Uloom and its possession had also been taken legally. My respected father رحمه الله عليه said that the Managing committee of the Darul-Uloom, having become the owner of the plot, he could not force it to abandon it. If it so desired it could construct the building of the Darul-Uloom on the plot, but

he could not be a party to it. He told them that a Madrasah opened on a disputed plot could not be a source of blessing. He رحمۃ اللہ علیہ also mentioned to them the Hadith in which the Holy Prophet ﷺ has assumed responsibility for the allotment of a house in the middle of Paradise to a person who forgoes a right due to him to avoid quarrel and controversy. It is difficult to cite in these days an example of a man who has abandoned such a valuable plot to avoid quarrel and litigation. This sacrifice is possible only from one who has firm belief in the truth of the Hadith of the Holy Prophet ﷺ. Thereafter, very soon, by the grace of Allah, a plot many times larger than the disputed plot became available on which the Darul-Uloom is standing today. I have mentioned to you this event only as an example, otherwise I have always seen my respected father رحمۃ اللہ علیہ acting upon this Hadith throughout his life. It is however quite another matter if some other person involves us in a litigation and there is no alternative except self-defence. We have become used to noticing small things and making them an excuse for quarrelling and fighting. Today this trend has ruined our entire society. These quarrels and disputes destroy man's religion, faith and his inner integrity. I therefore, appeal to all to put an end to mutual quarrels and differences and to try establishing peace between two Muslims if they see them quarrelling and fighting to your best capabilities.

It is an act of charity to make peace

عن ابی هريرة رضی الله عنه قال قال رسول الله صلی الله عليه وسلم

كل سلامی من الناس عليه صدقه كل يوم تطلع فيه الشمس يعدل بين

الاثنين صدقة ويعين الرجل فی دابته فيحمله عليها اويرفع له عليها

متاعه صدقة والكلمة الطيبة صدقة وبكل خطوة يمشيها الى الصلاة صدقة ويميط الاذى عن الطريق صدقة(مسند احمد جلد ۲ ص۳۱٦)

Hazrat Abu Hurairah رضی اللہ عنہ has narrated that the Holy Prophet ﷺ said: Man is bound to offer a *Sadaqah* (alms-giving), one for every joint of his body for every day in which the sun rises. (There being three hundred and sixty joint in the human body, it is binding on everyone to offer three hudnred and sixty alms every day). It is a (alms) to make peace between two persons. Similarly it is a صدقة (*Sadaqah*) to help a man to get on his riding animal or to help a man in loading some bundles on his beast of burden. It is also a صدقة *Sadaqah* (alms) to utter a word of solace or a pleasing word to a man in his distress or grief. Every step that you are taking on your way to the mosque is a صدقة *Sadaqah*. It is also a *Sadaqah* to remove from the path something which is a cause of trouble and hurdle to the wayfarers.

The first thing which has been described in this Hadith as صدقة *Sadaqah* (alms) is to make peace between two Muslims. This shows that this act carries a great reward and recompense from Almighty Allah.

A marvel of Islam

وعن ام كلثوم بنت عقبة بن ابى معيط رضى الله عنها قالت سمعت رسول الله صلى الله عليه وسلم يقول ليس الكذاب الذى يصلح بين الناس فينمى خيرا او يقول خيرا (صحيح بخارى، كتاب الصلح، باب ليس الكذاب الذى يصلح بين الناس)

Hazrat Umm-e-Kulsoom رضی اللہ عنہا is a female Companion and a daughter of ʻAqbah bin Abi Muʻeet and the latter was an arch enemy of the Holy Prophet ﷺ and a confirmed Mushrik (polytheist). He was a Mushrik like

Abu Jahal and Umayyah bin Abu Khalaf who always teased and tortured the Holy Prophet ﷺ. He was that person whom the Holy Prophet ﷺ cursed, saying:

اللهم سلط عليه كلبامن كلابك (فتح الباری جلد ٤ ص٣٩)

O Allah! Impose on him one of your beasts.

Allah accepted this curse of the Holy Prophet ﷺ. He was at last killed by a lion. On one side the father was such a deadly enemy of Islam. What a contrast that his daughter Umm-e-Kulsoom رضی اللہ عنہا whom Allah granted the wealth of *Eeman* and she became a Sahabiah (female Companion) of the Prophet ﷺ.

Such a man is not a liar

Hazrat Umm-e-Kulsoom رضی اللہ عنہا has narrated that she heard the Holy Prophet ﷺ saying: That man is not a liar who conveys some remarks from this side to that side or conveys a word from one person to another person in such a way that both are drawn together and the hatred between them is removed. In other words, the man is saying something which does not appear to be quite true, yet he is saying that with the intention of eliminating hatred between two Muslims. Such a peace - maker will not be treated as a liar.

An open lie is not lawful

The Ulama have said that it is not lawful to tell an open lie. It is, however, lawful to say something in an ambiguous way so that its apparent meaning is contrary to the fact, but the meaning conceived in the speaker's heart represents the truth.

Take an example. Suppose Amjad and Aslam are opponents and bitterly hate each other from the cores of

their hearts. One named, Ahmad, calls on Amjad and the latter begins to speak ill of his opponent Aslam. In order to pacify their enmity and hatred and to bring them nearer Ahamd tells Amjad that Aslam is not an opponent of the latter, but is his well-wisher, because he was praying for Amjad's well-being, health and prosperity. Ahmad conceived in his heart that he heard Aslam uttering the words اللهم اغفر للمومنین (O Allah, forgive the beleiver). Amjad too, being a believer he, according to Ahmad, also got included in these words of prayer. This will make Amjad inclined to beleive that Aslam was really his well-wisher. To say such things to make two opponents friends cannot be regarded as lies. Instead, this plan may earn him Allah's appreciation and recompense.

Speak out good words

When a servant of Allah goes out with the intention of making peace between two Muslim brothers for the pleasure of Allah, Almighty Allah inspires into the heart of the peace-maker words which may establish peace between the two opponents. Words which may add fuel to the fire should never be uttered. This is highly abhorrent to the Holy Prophet ﷺ.

The importance of peace-making

You may have heard the well known saying of Hazrat Sheikh Sa'di رحمۃ اللہ علیہ :

دروغِ مصلحت آمیز بہ از راستی فتنہ انگیز

A lie which is told to promote a good cause is better than telling a truth that promotes mischief and disturbance.

It is, however, not the intention that an open lie should

be told. Ambiguous words capable of being interpreted in different ways should be used. When the Holy Prophet ﷺ has allowed to speak such words, you may realise how important it is to establish peace between two Muslims.

The account of a Companion رضی اللہ عنہ

عن عائشة رضى الله عنها قالت سمع رسول الله صلى الله عليه وسلم
صوت خصوم بالباب عالية اصواتهما واذا احد هما يستوضع الا خرو
يستر فقه فى شئٍ وهو يقول والله لا افعل فخرج عليهما رسول الله صلى
الله عليه وسلم فقال اين المتالى على الله لا يفعل المعروف؟ فقال انا يا
رسول الله فله اى ذلك احب (صحيح بخارى، كتاب الصلح، باب هل يشير الامام بالصلح)

Hazrat 'Ayeshah رضی اللہ عنہا has narrated that once the Holy Prophet ﷺ was presnet in the house when he heard the voices of two men who were quarrelling with each other. The cause of the quarrel was that one of them had borrowed money from the other and the lender was asking the debtor to return the loan. The debtor was explaining his inability to repay the entire loan. He was ready to pay a part of it and was requesting the lender to forgo the balance. At this the lender replied that, by Allah, he could not do that. The Holy Prophet ﷺ heard it and came out of his house and inquired: where is the man who is swearing by Allah that he will not do a good turn ? The man came forward and agreed to accept whatever the debtor was able to pay and leave the balance.

The state of the Noble Companions رضی اللہ عنہم

See the difference. This Companion رضی اللہ عنہ was not prepared to forgo any part of his loan and had sworn by Allah that he would not allow any concession to the

debtor. As for the Holy Prophet ﷺ, neither he ﷺ commanded the lender to forgo the loan nor did he advise him to do so. He ﷺ only inquired about the man who was swearing by Allah not to do a good turn. This inquiry put an end to the entire quarrel and the lender at once became kind to the debtor. The Noble Companions رضی اللہ عنہم were so much devoted and obedient to the Holy Prophet ﷺ that they dared not ignore his commands in the slightest degree.

May Almighty Allah bestow on us some part of this enthusiasm by His grace, and put an end to the quarrels, differences and fighting going on among the Muslims and enable them to discharge one another's rights. *Aameen*!

وآخر دعوانا ان الحمد لله رب العالمين

Series : 53

THE MANNERS OF VISITING PATIENTS

DARUL ISHAAT URDU BAZAR KARACHI

Venue : Jame' Masjid Baitul-Mukarram
Gulshan-e-Iqbal,
Karachi

Day and
Date : Friday, 22nd October, 1993.

THE MANNERS OF VISITING PATIENTS

الحمدلله نحمده و نستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهدان لا اله الا الله وحده لا شريك له ونشهدان سيدنا ونبينا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

أما بعد!

فاعوذ بالله من الشيطان الرجيم، بسم الله الرحمٰن الرحيم

عن البراء بن عازب رضى الله عنهما قال امرنا رسول الله صلى الله عليه وسلم بسبع عيادة المريض واتباع الجنائز و تشميت العاطس و نصر الضعيف وعون المظلوم وافشاء السلام وابرارالمقسم (صحيح بخارى كتاب الاستئذان باب افشاء السلام)

All praise is for Allah. We praise Him, and seek His help and His forgiveness. We believe

in Him, and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is none to misguide him whom Allah guides and there is none to guide him whom He let go astray. I bear witness that there is no god but Allah, the only One Who has no partner. I also bear witness that our Sire, our authority, our Prophet, and our Master, Muhammad ﷺ, is His servant and His Messenger. May Almighty Allah send His mercy on him, his household and his Companions رضی اللہ عنہم and may He bless and salute them all in great abundance.

Seven acts

Hazrat *Barra'a* bin 'Azib رضی اللہ عنہ has narrated that the Holy Prophet ﷺ has commanded us to do seven acts:

1. To visit a sick person;
2. To follow funeral processions;
3. To utter یرحمک اللہ (may Allah have mercy on you) in reply to الحمد للہ (All praise to Allah), by the person who sneezes;
4. To assist a weak person;
5. To assist a person who has been wronged;
6. To spread the salutation (Salam) and
7. To cooperate with a person in the fulfilment of his oath, if he takes an oath for doing something.

All these seven acts which the Holy Prophet ﷺ has included in this Hadith carry great importance. It is therefore, among the etiquettes of a Muslim's life that he should observe carefully these rules of etiquettes. Therefore I am going to

discuss these seven acts in some detail. May Almighty Allah help us all in acting upon them. *Aameen*!

It is a form of worship to visit a sick person

The first act which the Holy Prophet ﷺ has prescribed is to visit a sick person. This is also one of the rights due to a Muslim. This is an act which we are all doing. There may hardly be a person in the world who has not visited a sick person to inquire after his health. This is, however, generally done as a mere formality and as a custom. The people fear that if this formality is not observed, there will be complaints. In such a state, if a man visit a sick person, he does so only to observe a formality and his action has no sincerity in it. The act of visiting a sick person, to which the Holy Prophet ﷺ has referred in the Hadith means that the visit which is paid should be for pleasing Almighty Allah. It should be in all sincerity and with the intention of reaping the reward from Allah. The virtues and excellence promised in the Hadith relate to this way of visiting a sick person. This alone carries reward and goodly return from Almighty Allah.

To visit a sick person in compliance with the *Sunnah*

You are going to visit a sick person with the expectation that the person will pay you a return visit when you fall sick some day. In case he fails to return your visit, you too will not visit him, if he falls sick in future. Such a visit, being a reciprocal visit carries no credits, rewards or recompense. A man who pays this visit only for the pleasure of Allah, does not think of any return. He pays this visit only to please Almighty Allah and to obey the injunctions contained in the Ahadith of the Holy

Prophet ﷺ.

A weapon of Satan

Satan is a great enemy of ours. He has succeeded in destroying our worship and devotion. If we indulge in our worship with sincere intention and will, we shall receive from Almighty Allah great reward which will ultimately accumulate into a great deposit and store for us in the Hereafter. Satan however, does not desire this to happen. He spoils our intentions in many of our acts of worship. For example, it is a matter of great reward from Allah to preserve contacts and nice dealings with our relatives, friends, colleagues and to behave nicely with them and exchanging gifts with them. These activities form a part of our *Deen* (faith) with which Almighty Allah is highly pleased. Allah has promised great rewards for all these social activities. Satan however, intervenes between all these good turns with the result that man starts thinking in terms of return and compensation. For example, why should I send a gift to a man who never sent one to me? Why should I send him a marriage gift when he did not send me any? Indeed I will behave with people as they behave with me. This is Satan's training. Thus, on account of Satan's seductions we have deprived ourselves of the reward and righteousness of exchanging gifts, mutual visits and maintaining cordial relations all acts which the Holy Prophet ﷺ has highly praised and recommended as sources of great reward and recompense. Satan has by his clever strategy, destroyed all these social dealings. We see that exchange of gifts and visits are now based on customs and formalities. This is not the meaning of maintaining true and cordial relationship.

The reality of maintaining blood relationship

صلہ رحمی or maintenance of cordial blood relationship means doing your part of the deed without thinking what the other party is doing to you. The Holy Prophet ﷺ has said on this issue:

ليس الواصل بالمكافى لكن الواصل من اذاقطعت رحمه وصلها

(صحيح بخاری کتاب الادب، باب ليس الواصل بالمكافى)

That man is not doing his duty in maintaining good relationship who looks for similar return and compensation. In fact, a man doing full justice to the virtue of صلہ رحمی (maintenance of good relationship) is the fellow who insists on maintaining good relationship in spite of the fact that the other party is breaking this relationship and misbehaving with his close relatives. Similarly, there is a man who sends gifts and pays friendly visits to some relatives exclusively to please Allah without looking for any return from the other side. This is because, gifts and visits should be exchanged among relations and near and dear ones for no other purpose but for pleasing Almighty Allah and in observance of *Sunnah* of the Holy Prophet ﷺ. Maintenance of cordial relationship is a form of worship and should be viewed from this angle. It should not be linked with the measure of response from the other side. When we offer prayers, observe fasts, etc. do we care what others are doing? Everyone's deeds will go with the doer. So is the case of cordial relationship صلہ رحمی. You are therefore advised to do full justice to the maintenance of relationship and to visit sick persons without prejudice of whether the others do for you.

The excellence of visiting sick persons

According to a narration of the Holy Prophet ﷺ paying visits to sick persons occupies a very eminent place among the various forms of worship. The Hadith runs thus:

ان المسلم اذا عادا خاه المسلم لم يزل فی خرفة الجنة حتی یرجع

(صحیح مسلم کتاب البر والصلة، باب فضل عیادة المریض)

When a Muslim visits another sick Muslim brother, he remains in a garden of Paradise as long as he remains with his sick brother and until he parts with him.

The Holy Prophet ﷺ has said in another Hadith:

مامن مسلم یعود مسلما غدوة الا صلی علیه سبعون الف ملك حتی یمسی وان عاده عشیة الا صلی علیه سبعون الف ملك حتی یصبح و کان له خریف فی الجنة (ترمذی کتاب الجنائز، باب عیادة المریض)

When a Muslim visits his sick Muslim brother in the morning, seventy thousand Angels pray for his salvation from morning till evening. If he visits the sick person in the evening, seventy thousand Angels pray for his salvation from evening till morning and Almighty Allah appoints for him a garden in Paradise.

Try to secure the prayers of seventy thousand Angels

Is this an ordinary reward and recompense? Your visit to a sick neighbour of yours while sitting with him for a short time can earn you such a magnificent reward. Will you still care to know whether this neighbour visited while you were sick? If he could not secure this magnificent reward, nor the prayer of seventy thousand Angels, nor the garden in Paradise, will you say that you too do not want to obtain

these rewards and blessings? Just see how easy has Almighty Allah made the earning of this reward and recompense! It is a windfall indeed. So make it a regular routine to visit sick persons, without considering whether any of them had or had not visited you when you were sick.

What to do if one is displeased with the sick person?

If you are not on friendly terms with the sick person and do not feel inclined to visit him due to ill-will against him, even then visit him to inquire after his health. This will entitle you to a double reward - a reward for visiting a sick person and another for visiting a person for whom you had some feeling of hatred and avoidance in meeting him. To visit a sick person is not an ordinary act of righteousness. For Allah's sake, do not lose this virtue and its reward for the sake of customs and formalities so widely prevalent in the society now. Make it a point to visit sick people in compliance with the command and *Sunnah* of the Holy Prophet ﷺ to seek the pleasure of Almighty Allah.

Let your visit to the sick person be brief

The Holy Prophet ﷺ has taught us some rules of etiquette for visiting a sick person. There is not a single walk of life about which he ﷺ has not given us detailed injunctions. It is regrettable that today not only have we totally forgotten them but we have also excluded them from our self-made etiquettes of life. On account of this lapse on our part, our present life has turned into a torment. If we revert to the golden rules of etiquette taught by the Holy Prophet ﷺ, our life will soon turn into Paradise. While teaching the etiquette about visiting a sick person, the Holy Prophet ﷺ has said:

من عادمنکم فلیخفف

If anyone of you pays a visit to a sick person, it should be brief.

The visit may not cause inconvenience to the sick person. Before going to him you should consider if the time of your visit is not the time when the man may be taking rest in his bed or be among his family, or inconvenient to him. You must find out the suitable hours for visiting a sick person.

It is contrary to the *Sunnah*

When you visit a sick person do not prolong your visit. This may be inconvenient to him. By nature man prefers to be informal in his modes of life but he cannot maintian this ease and informality in the presence of visitors. For example, on such occasions he cannot lie down freely on his bed, nor can he talk to his family freely. Your visit to this sick person is to earn reward and the performance of virtuous deed and not to distress him. The Holy Prophet ﷺ has therefore, advised us not to cause inconvenience and distress to the sick. Sit with him for a short interval, inquire after his health according to the way taught in the *Sunnah*, then take leave of him. Do not stick to the sick perosn for long, nor create inconvenience and hindrance in his rest and movements. This kind of visit is contrary to the *Sunnah*. Instead of attracting mercy such a tedious visit may turn into a sin.

An incident with Hazrat Abdullah bin Mubarak رحمة الله علیه

Hazrat Abdullah bin Mubarak رحمة الله علیه was one of the great *Sufi, Muhaddis* and *Faqeeh* (Jurists). Once he fell ill.

As Allah had graced him with a very high position, he had to face a large number of visitors during his illness. There was an endless line of his friends and well-wishers who came to see him and went back after inquiring about his health. Among them was a man who stuck to the Sufi رحمة الله عليه and did not like to move from the place. When his stay became inconvenient to the Sufi, he wanted to express his distress to the visitor indirectly. He therefore addressed him, saying:

In addition to the pains I am enduring I have to suffer a great deal at the hands of these visitors who neither choose an appropriate time for their visits nor do they care for the convenience of the sick person. The man still did not understand the Sufi's intention and his indication. In reply that person said: Indeed, these visitors are causing inconvenience and distress to you. If you permit me I should close the door after these visitors. Hazrat Abdullah bin Mubarak رحمة الله عليه asked him to close the door, not from the inside but from the outside.

There are persons who cause inconvenience to others, but do not at all realize it.

Choose an appropriate time to visit a sick person

Visiting a sick person is indeed a good turn, but it does not mean that thereby one should satisfy his own fancy. The very purpose of the visit is defeated if distress is caused to the sick person. Expression of love requires a little sense and understanding. It is no love but it is enmity to cause distress to anyone in the name of love. It is nothing but teasing and torturing the sick person if anyone visits him at dead of night or at the noon time which is the time when a man takes rest and lies down on his bed. So, before

visiting a sick person use your intellect and avoid giving trouble. The *Masnoon* way of visiting a sick person is when no inconvenience is caused to him. That is why the Holy Prophet ﷺ has advised that the duration of the visit should be brief.

A free and intimate friend may remain with the sick person longer

There are some very intimate and informal friends of the sick person in whose presence he finds relief and solace. There is no harm if such friends stay with the sick longer.

Hazrat Mian Asghar Husain Sahib رحمة الله عليه was a teacher of my respected father رحمة الله عليه. Once Mian Sahib رحمة الله عليه fell sick. My father visited him in his sickness in the *Masnoon* way. He saluted him, inquired after his health and after three or four minutes asked for permission to leave him. Mian Sahib رحمة الله عليه asked my father if it was for him that he had learnt the principle of visiting a sick perons, viz. من عادمنكم فليخفف (make your visit to the sick brief). Mian Sahib رحمة الله عليه explained to my father رحمة الله عليه, saying: this principle is not applicable to those in whose presence the sick person finds comfort and solace. He then asked my father رحمة الله عليه to stay there longer and the latter obeyed the order.

Anyway, one and the same principle does not apply on every occasion. The visit may be longer or shorter according to the need of the occasion.

Pray for the sick person

The other rule of etiquette for visiting a sick person is that after saluting the visitor should first inquire after the health of the sick person to know in brief his condition. After this inquiry, the visitor should pray for

the welfare and recovery of the sick person, in the words taught by the Holy Prophet ﷺ which are :

لَا بَأْسَ طَهُوْرٌ اِنْ شَاءَ اللہ (صحیح بخاری، کتاب المرض، باپ مایقال للمریض)

This sickness will cause you no trouble; it will Allah willing-be a means of purging you of your sins.

This prayer has two aspects. Firstly, it assures the sick person that the sickness will purify him of sins and procure for him reward of the Hereafter. Secondly, it includes a prayer in favour of the sick person that his sickness may become a source of reward and recompense and an excuse for the forgiveness of his sins.

Sickness is a means of purging the sick person of his sins

You may have heard this Hadith in which the Holy Prophet ﷺ has said that Almighty Allah forgives a sin to compensate every injury, distress or pain a man suffers. That pain May be on account of the pricking of a thorn in his foot. He also raises the status of the sufferer. In another Hadith the Holy Prophet ﷺ has said:

الحمى من فيح جهنم(صحیح بخاری، کتاب بدء الخلق، باب صفة النار)

This fever is a portion of the heat of Hell.

(Sahih Bukhari)

The learned scholars have interpreted this in different ways. Some have said that the heat of fever is a substitute for men for the heat of Hell. This interpretation is also confirmed by other Ahadith. The intention is to say that the heat of fever borne by a man in this world will shield him against the heat of Hell which the man would have to bear in the Hereafter on account of his sins. This is confirmed by the prayer which the Holy Prophet ﷺ

used to recite at the time of his visiting a sick person i.e.:

لا باس طهور ان شاء الله

Do not worry; this fever Allah willing will become a means of purging you of your sins.

An act to obtain cure from a disease

It is the third rule of the etiquette of visiting a sick person that the following act should be done, provided that the occasion is appropriate and it is not likely to cause inconvenience to him. Place your hand on the forehead of the man and recite this prayer:

اللهم رب الناس مذهب البأس اشف انت الشافى لاشافى الا انت
شفاء لا يغادر سقما (ترمذی، کتاب الجنائز، باب ماجاء فی التعوذ للمریض)

O Allah, the Lord (Rabb) of all the people, the solver of difficulties, bring cure to this sick person. It is only You and none other than You Who can grant cure - a cure which should leave no sickness uncured.

Those who do not remember this prayer (supplication) should memorize it and recite it for the sick person, if the occasion is appropriate.

A cure for all diseases

There is another prayer narrated from the Holy Prophet ﷺ which is shorter and easier to remember and according to the Holy Prophet ﷺ it is highly virtuous and beneficial. The prayer is as under:

اسئل الله العظيم رب العرش العظيم ان يشفيك (ابو داؤد، کتاب الجنائز، باب الدعاء للمریض عندالعیادة)

I beg Allah, the Great, the Lord of the Great Throne to grant you cure (from your disease). (Abu Dawood)

The Holy Prophet ﷺ is reported to have said that if anyone recites this prayer seven times during his visit to his sick Muslim brother, Almighty Allah shall grant cure to this sick brother provided that the appointed hour of his death has not arrived. There is none who can defer the time of death.

While visiting a sick person change your viewpoint

On reciting these prayers (supplications) one receives reward in three ways:

1- A reward that, while visiting the sick perosn, one acted upon the *Sunnah* of the Holy Prophet ﷺ, by repeating the same words which he ﷺ used to say.

2- A reward for expressing sympathy with a sick Muslim brother.

3- A reward for praying for the sick brother, as this act carries great reward.

Thus, see how virtuous is this small act ! We all pay visits to sick persons from time to time. While so doing, we should change our viewpoint and do this with the intention of acting upon the *Sunnah* of the Holy Prophet ﷺ and pleasing Almighty Allah. Also observe the etiquettes of visiting a sick person, viz., let your visit be brief and recite the prayers taught by the Holy Prophet ﷺ. By so doing, this small act of visiting a sick person will turn into a magnificent act of worship.

May Almighty Allah help us all to follow this *Sunnah*. *Aameen*!

What is *Deen* (faith)?

Our Dr. Abdul Hai Sahib رحمة الله عليه used to mention very useful things which is worthy of being impressed

firmly on our hearts. He said: *Deen* (faith) is the name of changing the viewpoint. A slight change in this viewpoint will convert your world into *Deen*; all your worldly activities will turn into worship and secure for you the pleasure of Almighty Allah. This can be attained by doing two things. Firstly, purify and reform your intention. Secondly, in all that you do follow the path of the *Sunnah*. By following this simple formula, all your activities will become *Deen* (faith). This is achieved by attending on the righteous saints who change the viewpoint and the trend of thinking. This, in turn, changes the course of man's deeds and activities in the right direction. What was in the beginning a worldly affair has now become *Deen* (faith) and worship.

To visit a sick person with some gift

A new custom has developed in our society of taking some gift, e.g. fruit, sweets or biscuits, etc. for the sick person. Some consider this formality so binding that they do not visit the sick, if they do not find anything to offer as a gift. They think that their visit without gifts will not be appreciated neither by the sick person nor by his family. This is a custom by which Satan has deprived us of the great reward and recompense of visiting sick persons. It is neither an act of *Sunnah*, an obligatory nor compulsory duty to present some gift to the sick. I appeal to all to give up this custom for Allah's sake and refrain from depriving yourselves of the great reward and return for visiting the sick.

May Almighty Allah grant us all the right understanding of *Deen* and put us on the path of the *Sunnah*. *Aameen*!

وآخر دعوانا ان الحمد لله رب العالمين

Series : 54

ETIQUETTS OF BIDDING *SALAM* (SALUTATION)

DARUL ISHAAT URDU BAZAR KARACHI

Venue : Jame' Masjid Baitul-Mukarram
Gulshan-e-Iqbal,
Karachi

Date : 3rd September, 1993.

ETIQUETTS OF BIDDING *SALAM* (SALUTATION)

الحمدلله نحمده و نستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادی له ونشهدان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا و سندنا ونبينا ومولانا محمدا عبده ورسوله ...صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد!

فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

عن البراء بن عازب رضى الله تعالى عنه قال امرنا رسول الله صلى الله عليه وسلم بسبع عيادة المريض واتباع الجنائز وتشميت العاطس ونصرالضعيف وعون المظلوم وافشاء السلام وابرار المقسم (صحيح بخاری كتاب الاستئذان، باب افشاء السلام)

All praise is for Allah. We praise Him, seek His help and His forgiveness. We believe in Him,

and rely on Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is none to misguide him whom Allah guides and there is none to guide him whom He let go astray. I bear witness that there is no god but Allah, the One Who has no partner. I also bear witness that our Sire, our Prophet, and our Master, Muhammad ﷺ, is His servant and His Messenger. May Exalted Allah send mercy on him, on his household and on his Companions رضى الله عنهم and bless them and salute them all in great abundance.

Seven commandments

Hazrat Barra-i bin ʻAzib رضى الله عنه has narrated that the Holy Prophet ﷺ gave them seven commandments:

1- To visit a sick person ;

2- To accompany a funeral ;

3- To say يرحمك الله (May Allah have mercy on you) in response to a man who says (Praise to Allah) on sneezing.

4- To help a weak person :

5- To help one who has been wronged and oppressed ;

6- To spread among the people *SALAM* (salutation); and

7- To cooperate with a man, who swears for something, in the fulfilment of his oath.

We have already discussed by Allah's grace, the first five commandments. The sixth command consists in the virtue of popularising and spreading *Salam* (salutation) among the people and making it a point to bid *Salam* on meeting one another. The style of bidding *Salam* which

Exalted Allah has prescribed for us stands distinguished from those prevailing among other nations of the world. Every community has invented for it some words for this purpose like "hellow", "good morning," "good evening" or "Namaste", "Namashkar", etc. They utter these words on meeting one another. As against these, the words which Exalted Allah and His Messenger ﷺ have prescribed for us are quite distinguished and outstanding from others. They are, السلام عليكم ورحمة الله وبركاته (peace be on you and Allah's mercy and His blessings).

The benefits of bidding *Salam*

The words of salutation uttered by other communities on meeting one another carry no benefit for either side, neither for this world nor the Hereafter. On the other hand, if you use the *Islamic* words of *Salam*, you express three good wishes and blessings implied in these beautiful words, for the benefit of the person whom you greet. These are 'peace', 'Allah's mercy' and 'His blessings'. If Allah accepts these words of *Salam* which imply supplication, in favour of a Muslim, his life will become purified of his sins and vices. This will bring to both the parties peace and prosperity of this world and of the Hereafter. This unique advantage is not available in the words of greeting adopted by other communities of the world.

Salam is a Divine gift

It occurs in a Hadith that when Exalted Allah created Hazrat Adam عليه السلام, He commanded him to bid *Salam* to a group of the Angels sitting there, and to mind carefully the words which the Angels uttered in response to his *Salam*. It was because the words of response by the Angels would

become his *Salam* and the *Salam* of his progeny. Accordingly, Hazrat Adam عليه السلام greeted the Angels with the words, السلام عليكم (peace be upon you) and the Angels returned this greeting by saying وعليكم السلام ورحمة الله (On you also peace and Allah's mercy). In his response the Angels added the words رحمة الله (Allah's mercy). (Sahih Bukhari).

That is how Exalted Allah conferred on us this blessing. The blessings contained in our style of *Salam* are too great and numerous to be imagined or counted. It will be very unfortunate on our part to teach our children "good morning" and "good evening" in imitation of other communities, in preference to the heavenly words of *Salam* taught by Allah. How awfully ungrateful, unfortunate and disappointing it is indeed!

Reward and recompense for bidding *Salam*

Salam will be complete by uttering only the words السلام عليكم, but it is better to utter the complete words السلام عليكم ورحمة الله وبركاته. These three words carry more reward and return. It occurs in a Hadith that once the Holy Prophet ﷺ was sitting in an assembly of the Companions رضى الله عنهم. A Companion رضى الله عنهم came and bade *Salam* with the words السلام عليكم ورحمة الله. After responding to this *Salam*, the Holy Prophet ﷺ said, "Ten". Thereafter, another Companion رضى الله عنهم came and bade *Salam* saying, السلام عليكم. The Holy Prophet ﷺ responded to the *Salam* and said, "Twenty". Then a third Companion رضى الله عنهم came and bade *Salam*, السلام عليكم ورحمة الله, On this the Holy Prophet ﷺ said, "Thirty". The intention of the Holy Prophet ﷺ was to tell the Companions رضى الله عنهم that by saying السلام عليكم a man receives ten virtues, by saying السلام عليكم ورحمة الله twenty virtues and by saying السلام عليكم ورحمة الله وبركاته he receives thirty virtues. However, the *Sunnah* of *Salam* is completed even by

saying only السلام علیکم. Just see how these words contain supplication as well as reward and recompense. (Abu Dawood)

It is imperative that while bidding *Salam*, the words of *Salam* should be pronounced distinctly and nicely without distorting them. Some people do not mind this requirement. The words السلام علیکم should, therefore, be pronounced clearly and nicely and quite audibly.

The *Nee'at* (intention) for bidding *Salam*

You should note carefully that the words علیکم taught by the Holy Prophet ﷺ have been used in the plural number. But the words السلام علیک have been used in the singular number, as they are addressed only to one person. The words in the plural number السلام علیکم means: Peace be upon all of you, but the words in the singular number-- mean, "Peace be on you, (one person) only".

The learned scholars have given two reasons for this. Firstly, it carries more respect and regard to greet a person by a word in the plural number. Secondly, the man bidding the *Salam* should form in his mind the intention that he is addressing his *Salam* to three addressees, viz., the person being greeted and the two Angels who accompany eveyone at all times. They are called کراما کاتبین(Kiraman Katibeen). One of them records good deeds and the other records bad deeds. Thus, you will earn the reward for bidding *Salam* to three personalities. Moreover, you will secure the prayers of these two Angels whom Allah has created innocent.

The "intention" for *Salam* for concluding *Salat* (prayers)

The Ulama have therefore advised that, while bidding *Salam* in *Salat* (prayers), the *Namazi* should form

the intention that in his right side *Salam* he is sending peace to all the Muslims and the Angels on his right. Similarly in his left side *Salam*, he is sending peace to all the Muslims and the Angels on his left. It is not possible that the Angels shall not respond to his *Salam*. They shall certainly respond to your *Salam* and in this way you shall become entitled to their prayer for you. Generally we bid *Salam* in our Salat unmindfully and become losers of this great benefit and reward.

Response to *Salam* should be better than the initial *Salam*

It is a matter of great reward to be the first to bid *Salam*. It is in fact an act of *Sunnah* to do so. It is also essential to respond to a Salam. The Holy Qur'an says:

وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَا اَوْ رُدُّوْهَا (سورہ النساء:۸٦)

When you are greeted with a greeting, respond to it with a better greeting or (at least) return it (in the same words). (4:86)

The example, if anyone greets you with the words السلام علیکم, you should respond to him with the words وعلیکم السلام ورحمة الله وبرکاته. This will make your response better than the *Salam*. If you do not do so you must atleast make your respond equal to the *Salam* by saying, وعلیکم السلام.

Only one *Salam* is sufficient for a whole gathering

If a man visits an assembly of men, it is sufficient for him to bid only one *Salam*. It is also sufficient if anyone of the assembly responds to this *Salam*. It is not necessary at all that everyone sitting in the assembly should respond to the *Salam* of the visitor separately.

It is not lawful to respond to *Salam* on certain occasions

There are occasions when it is not lawful to respond to *Salam*, viz. when someone is asking another man some question about *Deen* (Faith), and others are attentively listening to the answer; When a man is reciting the Qur'an; or he is engaged in *Zikr* (remembrance of Allah's names). In other words, it is not desirable to bid *Salam* to a person who is busy with some work and it is feared that if he responds to the *Salam* he will be disturbed in his work. Bidding *Salam* has not been approved on such occasions.

To communicate *Salam* through another person

Sometimes *Salam* of one person is conveyed to another person by a third person. This too is an act of the *Sunnah* and a substitute for a direct, personal *Salam*. This too earns the virtues of the act of bidding *Salam*. In such an indirect *Salam*, the person receiving the *Salam* should respond to it by saying: عليهم وعليكم السلام (peace be upon them and upon you). This is the way prescribed in the *Sunnah*. This procedure contains two supplications (*Du'as*), one for each. It is, thus, a source of double reward.

Some men dispose of such *Salam* only by saying, "وعليكم السلام". The formality of responding to *Salam* is discharged, but this is not a correct response. This is because your response is for one person only, but there are two persons involved - one who has brought the *Salam* and the other who has sent it through the former. The right way of returning *Salam* in such a case is to say, عليهم وعليكم السلام (peace on them and on you).

Response to *Salam* received in writing

As for a *Salam* sent in writing in a letter, some learned scholars have advised that it is السلام عليكم ورحمة الله (essential) to accord a response to this *Salam* in writing, as it is essential also to send a reply to the letter. To ignore response to the *Salam* and the reply to the letter is as if someone bids you *Salam*, but you remain silent and made no response to it. Some other learned scholars have advised that it is not واجب (essential) to reply to this letter because it invovles postal charges which a man may not be able to pay. Even so, it is very desirable to reply to the letter. It is, however, واجب (essential) to respond to the *Salam* verbally on reading the words of the *Salam* written in the letter. If a man does not respond to the *Salam* even verbally at the time of reading the letter, nor does he give a reply to the letter, he will commit the sin of omitting a واجب (essential duty). How sad it is that we commit the sin of omitting a واجب, because of ignorance. We should, therefore, make it a point at least to make a verbal resposne to *Salam* whenever we receive a letter and read it.

How to bid *Salam* to a non-Muslim?

The respected Jurists have advised that it is not lawful to bid *Salam* to non-Muslims. However, if there is an occasion on which it becomes unavoidable to greet a non-Muslim, you may greet him with the words which the non-Muslims themselves use for greeting one another. If a non-Muslim greets a Muslim by uttering السلام عليكم you should respond to this by saying "عليهم" only, and should not utter the full Islamic words of *Salam*.

While so doing, you should pray in your heart that Almighty Allah may guide him to embrace *Islam*.

During the days of the Holy Prophet ﷺ a large number of Jews lived in Madinah Munaw-warah. Highly mischievous and malicious as they were, whenever, they faced the Holy Prophet ﷺ or the Noble Companions رضی اللہ عنہم they greeted them with the words, " السام علیکم", meaning, "Death be upon you and you may perish." Apparently this looked like a *Salam* or greeting, but in reality it was a curse. It was not long when the Noble Companions رضی اللہ عنہم realized this mischief on the part of the Jews. (Sahih Bukhari).

How a Jew bade *Salam* to the Holy Prophet ﷺ

Once a group of Jews called upon the Holy Prophet ﷺ and greeted him ﷺ with the words, السام علیکم. On hearing these words of curse Hazrat ʻAyeshah رضی اللہ عنہا was highly enraged. She رضی اللہ عنہا replied with the words "علیکم السام واللعنة" (May death and curse befall you). The Holy Prophet ﷺ heard this curt and angry reply of Hazrat ʻAyeshah رضی اللہ عنہا and said: مهلا یا عائشة (O ʻAyeshah, stop-this and be polite).

ان اللہ یحب الرفق فی الامر کله

Allah loves leniency and politeness in all matters.

Hazrat ʻAyeshah رضی اللہ عنہا replied to this, saying: O Prophet ﷺ of Allah! How impertinent they are that they are addressing you with the words السام علیکم , whereby they are calling upon you the curse of death and destruction. The Holy Prophet ﷺ said: O ʻAyeshah! Did you not hear my response to them? I said: " وعلیکم " My reply to them implied a prayer to Allah to accept their curse in their favour. So, we should greet a non-Muslim with the words " وعلیکم ". Thereafter he ﷺ said:

یا عائشة:! ماکان الرفق فی شئ الا زانه ولا نزع عن شئ الاشانه

(صحیح بخاری، کتاب الاستئذان، باب کیف یرد علی اهل الذمة السلام)

O ʻAyeshah رضی اللہ عنہا politeness adds decoration to the thing in which it is found. On the other hand, when it is taken away from that thing, it renders it ugly and defective.

Everyone, even if he is an unbeliever, should be treated with politeness and leniency (Sahih Bukhari).

Be polite as far as possible

Consider a bit how a Jew behaved so impertinently with the Holy Prophet ﷺ, and how Hazrat ʻAyeshah رضی اللہ عنہا paid him in the same coin. Although her رضی اللہ عنہا words were not unjust, yet the Holy Prophet ﷺ did not appreciate those words. He ﷺ advised her رضی اللہ عنہا to take to politeness in compliance with the *Sunnah* and to be brief and to the point, as it was not desirable to behave with anyone harshly and roughly.

Salam is a *Duʻa* (supplication)

Salam is not an ordinary act; it is a very sublime and effective *Duʻa*. It should be bidden and responded to with the intention of a *Duʻa*. If the *Duʻa* of a single man in our favour is accepted, all our problems will be solved because *Salam* possesses all the blessings of this world and of the Hereafter. It is a *Duʻa* for peace, Allah's mercy and His blessings. We should, therefore, always be on the lookout for this *Duʻa* from the people. This may be done with a burning desire and a heartfelt longing that perhaps Exalted Allah shall turn the words of the *Duʻa* into a source of blessings for us.

The state of Hazrat Ma'roof Karkhi رحمة الله عليه

Hazrat Ma'roof Karkhi رحمة الله عليه is one of the renowned friends of Allah (ولی) and the grand Sheikh of Hazrat Junaid Baghdadi رحمة الله عليه. Hazrat Junaid Baghdadi رحمة الله عليه was a spiritual successor to Hazrat Siri Saqti رحمة الله عليه and the latter was a spiritual successor to Hazrat Ma'roof Karkhi رحمة الله عليه. He always remained deeply absorbed in rehearsing Allah's name (i.e. in *Zikr*). Once, when he was getting his head shaved. At the time of shaving his moustaches, the barber saw that his tongue and lips were in motion. The barber requested Sheikh رحمة الله عليه to keep his mouth shut for a few moments to enable him to shave his moustaches. The Sheikh رحمة الله عليه asked the barber to do his job. This is how the Sheikh's tongue was always occupied with rehearsing Allahs' name.

An event that happened with Hazrat Ma'roof Karkhi رحمة الله عليه

It is written about him that when he was going along a road he saw that a water-carrier was supplying water to the people to drink and was at the same time crying: May Alalh have mercy on him who drinks my water. Hazrat Ma'roof Karkhi رحمة الله عليه approached that water-carrier and asked him for a glass of water. The man supplied the Sheikh رحمة الله عليه water and he drank it. A man who was accompanying the Sheikh reminded him that he was fasting but he broke his fast by drinking water. The Sheikh رحمة الله عليه explained his conduct saying: The man was praying to Allah for showing His mercy to him who drank his water. I broke my fast by drinking his water in the hope that, who knows, Allah may accept his *du'a* in my favour. It was an optional fast which I can compensate later on, but I am not sure if I shall get another chance for

his *Du'a*. That is why I broke my optional fast.

Now consider how such a great Wali, Sufi and Saint broke his fast to avail himself of the *Du'a* of such an ordinary water-carrier. Why was it so? This was because these godly men ever remained on the lookout for *Du'as* in the hope that some may be granted in their favour.

Instead of Thanks one should say جزاکم اللہ (May Allah reward you)

That is why in our *Deen-ul-Islam*, a *Du'a* has been prescribed almost for every occasion, for example, say :-

یرحمك اللہ (May Allah have mercy on you) in response to a person who sneezes and says

السلام علیکم (peace may be on you) when you meet anyone;

جزاکم اللہ (may Allah reward you) when someone does good to you;

It has become a common custom to say, "Thank you very much," to express gratitude, when someone does some good turn to us. There is no objection to this expression; it is rather desirable. It occurs in a Hadith:

من لم یشکر الناس لم یشکر اللہ

> One who does not thank a man, does not thank Allah.

It should however be noted, that it is much better to include some *Du'a* in favour of the person being thanked. This *Du'a* may be of some benefit to him. Do the words, "Thank you very much" provide any benefit and relief to the person being thanked either in this world or in the Hereafter. Of course none! As for the words السلام علیکم, these contain a *Du'a* in favour of the person concerned. As mentioned earlier, Islam has advised its followers to try to

provide for others and secure for themselves *Du'a* at every step. This practice should be made a regualr habit and daily routine. Let everyone learn these useful words of *Du'a* and teach them to his children also.

Response to *Salam* should be made in audible words

A person once put a question; should response to *Salam* be made in loud or low voice. The answer to this question is that response to *Salam*, being واجب (an essential duty), it is مستحب (desirable) and an act of *Sunnah* to make this response so loudly that it may be easily heard by the person who bade the *Salam*. If this response is made in so low a voice that the addressee cannot hear it the واجب (essential duty) will be dis-charged but the مستحب (desirability) will remain undischarged. It is, therefore, necessary to give response to *Salam* in a sufficiently audible voice.

May Exalted Allah help us all to act upon these injunctions. *Aameen.*

وآخر دعوانا ان الحمد لله رب العالمين

Series: 55

ETIQUETTES OF HANDSHAKING

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame‘ Masjid Baitul-Mukarram Gulshan-e-Iqbal, Karachi
Date	:	12th August, 1994.

ETIQUETTES OF HANDSHAKING

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذبالله من شرورانفسنا ومن سيأت اعمالنا من يهده الله فلامضل له ومن يضلله فلا هادى له ونشهدان لااله الاالله وحده لاشريك له ونشهدان سيدنا ونبينا ومولانا محمدا عبده ورسوله ...صلى الله تعالى عليه وعلى اله واصحابه و بارك وسلم تسليما كثيرا

امابعد!

عن انس بن مالك رضى الله عنه قال كان النبى صلى الله عليه وسلم اذااستقبله الرجل فصافحه لاينزع يده عن يده حتى يكون الرجل هوالذى ينزع ولايصرف وجهه حتى يكون الرجل هوالذى يصرفه ولم ير مقدما ركبتيه بين يدى جليس له (ترمذى، كتاب القيامة،باب نمبر ٤٦)

All praise is for Allah. We praise Him, seek His help and His forgiveness. We believe in Him, and rely on Him. We seek refuge with

Allah from the evils of our deeds. There is none to misguide him whom Allah guides and there is none to guide him whom He let go astray. I bear witness that there in no god but Allah, the One Who has no partner. I also bear witness that our Sire, our Prophet, and our Master, Muhammad ﷺ, is His servant and His Messenger. May Exalted Allah send mercy on him, on his household and on his Companions رضی اللہ عنہم and bless them and salute them all in great abundance.

Hazrat Anas رضی اللہ عنہ - The personal attendant of the Holy Prophet ﷺ

Hazrat Anas bin Mailk رضی اللہ عنہ has narrated this Hadith. He is the Companion رضی اللہ عنہ who had, by the grace of Exalted Allah, the honour of serving the Holy Prophet ﷺ for a period of full ten years. During this period he remained in the service of the Holy Prophet ﷺ day and night. His رضی اللہ عنہ mother Umm-e-Sulaim رضی اللہ عنہا had left him رضی اللہ عنہ in the care and service of the Holy Prophet ﷺ when he was just a small boy.

He attained the age of sense and sensibility during the period of service under the Holy Prophet ﷺ. He رضی اللہ عنہ himself has admitted an oath that he served the Holy Prophet ﷺ for a period of ten years. During this whole period the Holy Prophet ﷺ neither at any time scolded him, nor beat him, nor did he express anger with him, nor did he ever raise any objection to some work which he did or failed to do. The Holy Prophet ﷺ brought him up with such care and affection. (Tirimizi......Hadith No: 2016)

The affection of the Holy Prophet ﷺ

Hazrat Anas رضی اللہ عنہ has narrated: Once the Holy Prophet ﷺ sent me out to do some work. I left my house for this purpose, but saw that some boys were playing on the way, (being a small boy) I also joined the boys in the play, forgetting altogether that the Holy Prophet ﷺ had sent me out to do some work. I remembered this long after and became concerned about my default in my duty. When I came back, I saw that the Holy Prophet ﷺ had himself done the job with his own hands. He ﷺ did not even ask me why I had failed in my duty. (Sahih Muslim·····Hadith No: 2309)

Securing *Du'as* (supplications) from the Holy Prophet ﷺ in his favour

Hazrat Anas رضی اللہ عنہ has the good luck of securing *Du'as* and good wishes of the Holy Prophet ﷺ for the services he rendered to himﷺ. Once putting his sacred hand on his head, the Holy Prophetﷺ prayed for him, saying: O Allah, bless him in the matter of his life span and his progeny. This prayer (*Du'a*) was accepted in his favour. He رضی اللہ عنہwas the last of all the Companions رضی اللہ عنہم to die. It was he رضی اللہ عنہ who granted countless Muslims the honour of becoming Tabi'een (followers), by meeting and seeing him رضی اللہ عنہ. It was due to his long life that they could become Tabi'een. Hazrat Imam Abu Hanifah رحمۃ اللہ علیہ and Hazrat 'Amash رحمۃ اللہ علیہ each became a Tabi'ee by meeting Hazrat Anas رضی اللہ عنہ. So long did he live in this world ! As regards his pogeny, he رضی اللہ عنہ himself said that his sons and grandsons numbered over one hundred. (Shaih Muslim)

Translation of the Hadith

Hazart Anas رضی اللہ عنہ has narrated in this Hadith: It was the regular habit of the Holy Prophet ﷺ that whenever anyone shook hands with him ﷺ, he never withdrew his hands. He ﷺ also did not turn away his face from the visitor unless the latter turned away his face. He ﷺ was also never seen stretching his knees before anyone, when he was sitting with others in an assembly.

The modesty of the Holy Prophet ﷺ

In this Hadith three atrributes of the Holy Prophet ﷺ have been mentioned:

1) In spite of his exalted status he ﷺ was so modest and unassuming in his nature, that if anyone met him ﷺ and shook hands with him ﷺ, he ﷺ never withdrew his hands unless the other person withdrew his hands;

2) The Holy Prophet ﷺ also did not turn away his face from the visitor unless the latter turned away his face, and

3) He ﷺ never stretched his knees in front of anyone.

It also occurs in other Ahadith that if anyone was talking to him, he ﷺ never interrutped the person during his talk and remained attentive to him as long as the man himself did not leave the place. Even if a weak old woman sought his help he ﷺ would not hesitate in going with her to help her in her need.

The style of the Holy Prophet ﷺ in handshaking

We are all duty-bound to act upon the *Sunnah* of the Holy Prophet ﷺ. It is, however, another matter that some acts of this *Sunnah* are easy and some difficult to perform. For example, it looks somewhat difficult to act upon the *Sunnah* relating to withdrawing the hands and paying full

attention to someone in converation. It is difficult for a busy person to do full jsutice to these acts of *Sunnah*, particularly when the other party is inconsiderate and devoid of sense and feelings about the needs and engagements of the other party whom they are boring with their endless idle talk. It is very difficult for a busy man to put up with the behaviour of such fellows. This becomes all the more difficult to tolerate such an embarrassing situation for a responsible personality like the Holy Prophet ﷺ who had to bear on his shoulders the responsibilities of both the worlds, holy wars, gudiance and education of the Muslim Ummah, Propagation of Islam as well as looking after the adminstrative and political affairs of the new government established at Madinah Munaw-warah. It can be regarded only as a miracle of the Holy Prophet ﷺ who was able to cope with this situation with success.

It is an act of *Sunnah* to use both hands in handshaking

The first sentence of this Hadith solves two juristic problems. Firstly, it is an act of *Sunnah* to shake hands. The ahadith do not contain elaborate details about this *Sunnah*, but the Ulama have advised that both the hands should be used in handshaking. While dealing with this topic Imam Bukhari رحمة الله عليه has mentioned in his Sahih Bukhari that Hazrat Hammad bin Zaid رضى الله عنه shook hands with Hazrat Abdullah bin Mubarak, رضى الله عنه using both hands. He رحمة الله عليه has cited in this behalf a statment of the latter to the effect that a man should use both hands in handshaking.

It is contrary to the *Sunnah* to use only one hand in handshaking

Handshaking only with one hand has become a common fashion in our times as a result of the influence of English culture. On the other hand, the people of Saudi Arabia maintian with due emphasis that handshaking with one hand only is the act of *Sunnah*. This is not quite right. Our learned saints have interpreted the Ahadith to suggest that it is according to the *Sunnah* to use both hands in handshaking. According to them there is no Hadith to indicate that the Holy Prophet ﷺ ever shook hands using only one hand. There are, however, narratives about the etiquette of handshaking with both hands. The learned scholars have, therefore, advised that it is much nearer to the *Sunnah* to perform handshaking with both hands.

Hazrat Abdullah bin Masood رضی الله عنه has narrated that the Holy Prophet ﷺ taught him "التحيات" in a way in which كفى بين كفيه (i.e my hands were between the two palms of the Holy Prophet ﷺ). This shows that during the Prophet's time only this style of handshaking was in vogue. It is, therefore, nearer to the *Sunnah* to use both hands in handshaking.

If anyone does handshaking with only one hand, it cannot be said that it is unlawful or the *Sunnah* of handshaking has been ignored, yet the style nearer to the *Sunnah* should be adopted, as has been followed and recommended by the Ulama, Fupaha and the Saints.

Consider the suitability of the occasion before handshaking

Secondly, it needs to be noted that although it is an act of *Sunnah*, yet every *Sunnah* has a proper occasion and a suitable situation in which it can be followed with advantage and can be a source of reward. On the other

hand, if the same *Sunnah* is followed at an improper time and occasion, it may result in a sin and attract punishment. For example, it is not right to shake hands with a person who may be put to some diffifulty and inconvenience by handshaking. It is unlawful to insist on this formality on such unsuitable occasions. Bidding Salam with the words السلام عليكم and responding to it are sufficient on such occasions.

This is not an occasion for handshaking

Take another example, you come across a man whose both hands are engaged with something which he is carrying. If you extend your hands towards him with the intention of handshaking, he will be very much disturbed and inconvenienced. He should he first release his hands by putting down his burden on the ground or what else, what should he do? To do handshaking on such occasions is no *Sunnah*; it is against *Sunnah*. To insist on handshaking on such occasions causes distress to others; this is a sin. This should be avoided.

Handshaking is a way of expressing affection.

This should be done only when it is expected to bring ease, comfort and happiness to the person loved instead of causing him distress and inconvenience. Sometimes it so happens that when a righteous saint visits some place a whole army of his devotees rushes towards him to receive the blessings of shaking hands with him. They ignore the fact that this rush may cause him distress and harm. This is highly objectionable and improper.

It is a sin to shake hands on such occasions

This craze of handshaking is very commonly seen among the people in Bengal and Burma. If they attend the sermon of any Shaikh, they consider it imperative to receive the blessing of shaking hands with him.

At the conclusion of the sermon they rush towarads the Shaikh and assail him for his handshake without any consideration that such behaviour on their part may grievously harm th shaikh.

I saw this scene when I went to Bengal for the first time along with my respected father, Hazrat Mufti Muhammad Shafi Sahib رحمة الله عليه. My father رحمة الله عليه delivered his sermon to a huge assembly of listners, but at the end of the assembly, this whole assembly almost assailed my father for a hand shake. It was with great difficulty that my father was escorted safe from this unruly crowd of devotees.

This is not love but enmity

Once Hazrat Thanawi رحمة الله عليه delivered a sermon in the Surati Masjid of Rangoon (Burma). When the sermon ended, a large crowd of men rushed towards Hazrat Thanawi رحمة الله عليه for shaking hands that the Shaikh narrowly escaped from falling down and being injured. This conduct is not a formal show of affection. The emotion of love also requires some intellect, so that the person loved may be meted out a sympathetic dealing that he may remain safe from distress and injury.

An event of extremism in the expression of devotedness

Hazrat Thanawi رحمة الله عليه has related in his collection of sermons the story of a godly man who happened to visit

some town. The inhabitants of that town were so sincerely devoted to that saint that they could avail themselves of his blessings for ever. For this purpose they planned to kill him and bury him in a grave in their midst.

Such mad and irrational expression of devotional enthusiasm has nothing to do with *Deen* (faith). Real devotedness is that which provides ease and comfort to the person loved. It should also be kept in view whether or not the occasion is suitable for handshaking. It is more virtuous and rewarding to avoid the observance of this etiquette when the hands of the person concerned are not free for handshaking.

Sins are shed by the virtue of handshaking

The Holy Prophet ﷺ has said in a Hadith that when two Muslims shake hands with each other with affection and sincerity, their sins fall off through their hands, by Allah's assistance and mercy. At the time of shaking hands, an intention should be made that through this virtue Allah shall forgive the sins of both the parties. On this occasion there should also be an intention that Exalted Allah may transfer the blessings of the hands of the the person desiring a handshake to the hands of the other person concerned. Such occasions generally arise for us when we assemble to listen to sermons of learned scholars and at the end of these sermons we wish to shake hands with them.

It is worthwhile to remember the advise of Dr. Abdul Hai Sahib رحمة الله عليه for such occasions. He has stated:

I feel highly pleased, when a large number of people assemble to shake hands with me. This is because they are all pious servants of Exalted Allah and, who knows, some of them may be a favourite of Allah. If the hands of this

favourite servant touches my hands, it is most likely that Exalted Allah shall show mercy to me by virtue of the blessed hands of this favourite servants of Allah.

When a large number of men assemble to shake hands with an important man, the latter's mind is likely to be affected by pride and ego. The man is led to think that so many men desire to shake hands with him because of some attractive qualities in him and he has become a godly personality. On the contrary, the entire viewpoint becomes altered when the man welcomes handshaking in the hope that perhaps Exalted Allah shall show mercy to him and grant him salvation by virtue of the blessed hands of those desiring to shake hands. With this change in viewpoint, handshaking becomes a cause of modesty, humility and submissiveness instead of a cause of pride and arrogance. It is, therefore, necessary to form this "Intention" when going to shake hands with anyone.

These are very important points to which should be learned from our wise saints.

A rule of etiquette for handshaking

As has been stated in the next sentence of the hadith that while shaking hands with anyone, the Holy Prophet ﷺ did not withdraw his hands, unless the other man withdrew his first. This provides another rule of etiquette about handshaking. While handshaking, one should not withdraw one's hands first. This is to avoid giving an impression to the other man that one is feeling disgusted with the handshaking or one is considering the other fellow as inferior. Shaking hands should always be done with good cheer happiness and without any show of hurry. You may, however, withdraw your hands, if the other fellow is insenible and is holding your hands for an

unreasonable time.

A rule of etiquette for meeting someone

This Hadith describes another attribute of the Holy Prophet ﷺ that he did not turn away his face unless the other man turned away his face. This is also a *Sunnah* of the Holy Prophet ﷺ, although it requires great courage and striving to act upon this *Sunnah*. A man should, however, do his best to follow this *Sunnah*. However, he has permission to ignore it only in unavoidable situations.

A Strange event of visiting a sick person

It has been related about Hazrat Abdullah bin Mubarak رحمۃ اللہ علیہ that during his fatal sickness people began to call upon him to inquire after his health. The Holy Prophet ﷺ has advised the Ummah about visiting a sick person as under:

من عاد منکم فلیخفف

Hazrat Abdullah bin Mubarak رحمۃ اللہ علیہ was lying on his bed when a man came and sat with him. He did not move from his seat, while others came and went away after short inquiries. Hazrat Abdullah bin Mubarak رحمۃ اللہ علیہ anxiously waited for his departure, so that the may be free to do certain things with ease and convenience. He did not like to be rude to ask the man to go away. When his stay became unduly long and inconvenient to the Shaikh رضی اللہ عنہ, he expressed his distress indirectly in these words: these visitors have become a source of torture to me and do not leave me free and at ease. The man was too stupid to understand the intention of the Shaikh by these words. Instead of leaving the place he asked the permission to close the door of the room to keep away other visitors. Hazrat

Abdullah bin Mubarak رحمة الله عليه allowed him to close the door not from inside but by going outside the room.

Anyway, sometimes we are compelled to behave in this way with insensible persons who do not mind others' ease and convenience. In ordinary circumsttances, we are called upon to behave with others nicely, so that they should not feel that they are being looked down upon, ignored and treated as inferior.

May Exalted Allah help us all to act upon these injunctions of the *Sunnah*. *Aameen!*

وآخر دعوانا ان الحمدلله رب العالمين

Series : 56

SIX VALUABLE PRACTICES

DARUL ISHAAT URDU BAZAR KARACHI

Venue	:	Jame' Masjid Baitul-Mukarram Gulshan-e-Iqbal, Karachi
Date	:	10th September, 1993.

SIX VALUABLE PRACTICES

نحمده ونصلی علی رسوله الکریم

اما بعد!

عن ابی جُرَیٍّ جابر بن سلیم رضی الله عنه قال رایت رجلا یصدر الناس عن رأیه لا یقول شیئاً الا صدروا عنه قلت من هذا؟ قالوا رسول الله صلی الله علیه وسلم قلت علیك السلام یا رسول الله مرتین قال لا تقل "علیك السلام" فان علیك السلام تحیة المیت قل السلام علیك قال قلت انت رسول الله؟ قال انا رسول الله الذی اذا اصابك ضر فدعوته کشفه عنك واذا اصابك عام سنة فدعوته انبتهالك واذاکنت بارض قفر اوفلاة فضلت راحلتك فدعوته ردها علیك قال قلت اعهدالی قال لاتسبن احدا قال فما سببت بعده حرا ولاعبدا ولا بعیرا ولا شاة ولا تحقرن شیئا من المعروف وان تکلم اخاك وانت منبسط الیه وجهك ان ذلك من المعروف وارفع ازارك الی نصف الساق فان ابیت فإلی الکعبین وایاك واسبال الازار فانها من المخیلة وان الله لا یحب المخیلة

وان امرأ شتمك اوعيّرك بما يعلم فيك فلا تعيّره بما تعلم فيه فانما وبال

ذلك عليه (ابو داؤد، كتاب اللباس، باب ماجاء في اسبال الازار، حديث نمبر ٤٠٨٤)

This is a lengthy Hadith which I have recited before you. Not only to the meanings of these blessed Ahadith contain light but their words also contain light. It is therefore, a ssource of blessings and virtue to recite and listen to Ahadith.

May exalted Allah help us all to understand and act upon them. *Aameen*!

The first contact of a Companion رضی اللہ عنہ with the Holy Prophet ﷺ

In this Hadith Hazrat Jabir bin Sulaim رضی اللہ عنہ has given an account of his first contact with the Holy Prophet ﷺ at a time when he did not even recognize him ﷺ..He has narrated as under:

> I saw a person to whom people turned in every matter and consulted him in every problem of theirs. The People became convinced of the truth of this replies. When I came to know that he was the Prophet of Allah, Muhammad ﷺ. I told myself that he was the Prophet of Allah ﷺ. I went near him and saluted him ﷺ with these words: O Prophet of Allah عليك السلام يا رسول الله (on you be peace). I uttered these words twice. He ﷺ asked me not to say عليك السلام but to say السلام عليك (peace be on you), because the words عليك السلام are meant to salute the dead. In orther words, for suluting the dead the word عليك *Salam* comes after the word (on you).

How to respond to *Salam*?

The Hadith means that to initiate *Salam* one should say السلام عليكم. The Hadith teaches us that to respond to *Salam* the words وعليكم السلام ورحمة الله (and on you be peace and Allah's mercy) should be uttered. That is, in reply to *Salam* the word عليكم should come first. If anyone responds to the words السلام عليكم by repeating the same words السلام عليكم, the reply will be all right, but the response prescribed in the *Sunnah* is وعليكم السلام. Now-adays it has become a common habit to respond to repeating the same words السلام عليكم. This is against the *Sunnah*.

It is essential (*wajib*) for both to make a response

Two men meet and greet each other simultaneously with the words السلام عليكم. In such a situation it is essential for both to respond to the *Salam* with the words وعليكم السلام.

This is because each of them initiated *Salam* at the same time and it became bidning on both to respond to the *Salam*.

The words of the Hadith are also important in the *Shari'ah*

This Hadith points out another basic fact of which the people are not aware. It is that the words and phrases of the Ahadith, as taught by Allah and His Prophet ﷺ are also important as are their meanings and spirit. Just see that the words "السلام عليكم" and "عليكم السلام" both mean one and the same i.e., peace be upon you, but in his ﷺ very first contact with Hazrat Jabir bin Sulaim رضی الله عنه, the Holy Prophet ﷺ taught him رضی الله عنه that the correct way of greeting approved in the *Sunnah* is to say, "السلام عليكم." Why did he ﷺ do so? This was to clarify that it is no *Shari'ah* at all to have one's own way in following the *Shari'ah*. *Shari'ah* is the name of following

the path appointed by Allah and His Prophet ﷺ.

Nowadays, people are heard saying that it is the spirit of the *Shari'ah* that really matters and we should not hanker after the words. We fail to understand how they are able to get at this spirit. The spirit as well as the letter both have their importance. Instead of saying السلام علیکم you may utter their Urdu equivalent:

سلامتی ہو تم پر

Peace be upon you

Although the sense and meaning of the Urdu expression are the same, yet the spirit, light and reward contained in the words prescribed by the *Sunnah* "السلام علیکم" are altogether absent in the Urdu expression.

To bid *Salam* is a symbol of the Muslims

Salam is a symbol of the Muslims by means of which they are distinguished from non-Muslims. Once I happened to visit China where a large number of Muslims live. As we did not understand one another's languages, it was not possible to express our feelings and emotions to one another. However, one thing was common between us and that was the words of *Salam*. Whenever I met a Muslim, he greeted me with the words "السلام علیکم ورحمة الله وبرکاته" and with these words he expressed his emotions. This was a blessing of following the *Sunnah* of the Holy Prophet ﷺ. This *Sunnah* has welded together the entire Muslim community and has become a means of contact among them. Thus, the light and blessings of these words are not available in any other words. Nowadays it has become a fashion to greet one another with words like اداب عرض (Due regards) تسلیمات (salutations), سلام مسنون (the *Salam* of the *Sunnah*), etc. You must remember that these words do not

bring you the light and reward of the *Sunnah*. Do you not see in this Hadith how the Holy Prophet ﷺ did not tolerate even a very slight change in the words of the *Salam* prescribed in the *Sunnah*?

An event concerning a Companion رضی اللہ عنہ

The Holy Prophet ﷺ taught one of his Companions رضی اللہ عنہم a *Du'a* (supplication) and asked him to recite it before going to bed. Its words are:

امنت بکتابك الذی انزلت وبنبیك الذی ارسلت

I believe in the Book which You have revealed and in the Prophet whom You have sent.

After a few days the Holy Prophet ﷺ asked that Companion رضی اللہ عنہ to recite the *Du'a* he ﷺ had taught him. The Companion رضی اللہ عنہ recited the *Du'a* with a slight change in it, as under:

امنت بکتابك الذی انزلت وبرسولك الذی ارسلت

In this *Du'a* he substituted the word "نبی" for the word "رسول". The Holy Prophet ﷺ asked the Companion رضی اللہ عنہ to recite the same words which he ﷺ had taught him, even though there was not considerable difference between the two words and the word رسول (messenger) is superior to the word "نبی" (Prophet). Nothwithstanding this, the Holy Prophet ﷺ insisted on the Companion رضی اللہ عنہ to recite the words which he ﷺ had taught him.

Reward and recompense for following the *Sunnah*

Our Dr. Abdul Hai Sahib رحمۃ اللہ علیہ, may Allah exalt his status, used to advise us as under:

You shall experience a world of difference in the effect of doing something according to your own choice and doing the same thing according to the method taught

by the Holy Prophet ﷺ with the intention to follow his *Sunnah*. The light and blessing accruing to you in doing something according to the *Sunnah* will not accrue to you if you do that according to your own way and choice.

Events concerning the Tahajjud prayers of Hazrat Abu Bakr and Hazrat Umar Farooq رضی اللہ عنہم

It occurs in the Ahadith that the Holy Prophet ﷺ used to make rounds on nights to look after the conditions of the Noble Companions رضی اللہ عنہم. On one of such nights when he ﷺ passed by Hazrat Siddiq Akbar رضی اللہ عنہ he was offering the *Tahajjud* prayer and was reciting the Holy Qur'an in a low voice. Thereafter, he ﷺ passed by Hazrat Farooq A'zam رضی اللہ عنہ. He was also offering the *Tahajjud* prayer, but he was reciting the Holy Qur'an loudly.

In the morning the Holy Prophet ﷺ sent for both of them. He ﷺ first asked Hazrat Abu Bakr رضی اللہ عنہ why he was reciting the Holy Qur'an in such a low voice. Hazrat Siddiq Akbar رضی اللہ عنہ replied, saying: اسمعت من ناجيت (I recited it to One whom I was entreating), so I was reciting the Qur'an in a low voice. When the Holy Prophet ﷺ asked Hazrat Farooq A'zam رضی اللہ عنہ why he was reciting the Qur'an so loudly he replied, saying: او اوقظ الوسنان واطرد الشيطان (I was awakening those who were sleeping and driving away Satan). After listening to the replies of both, the Holy Prophet ﷺ asked Hazrat Siddiq Akbar رضی اللہ عنہ ارفع قليلا (Raise your voice a little). He ﷺ then asked Hazrat Farooq A'zam رضی اللہ عنہ اخفض قليلا (Lower your voice a little).

Follow the ways I have taught you

Commenting on the interpretation of this Hadith, the commentators have written that it was the intention of the Holy Prophet ﷺ to make both these Companions رضی اللہ عنہم act upon this verse of the Holy Qur'an:

وَلَا تَجْهَرْ بِصَلاَتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا (سورہ بنی اسرائیل: ١١٠)

(O Muhammad !) Be not loud-voiced in your worship, nor yet silent therein but follow a way in between. (17:110).

In other words, we have been commanded in this verse to follow a middle course in reciting the Holy Qur'an in our worship. Speaking on this topic, Hazrat Thanawi رحمۃ اللہ علیہ has said:

> Apart from what has been stated above, there is a great wisdom in the advice of the Holy Prophet ﷺ. The intention was to tell both these Companions رضی اللہ عنہم that so far they were following a way oı reciting the Holy Qur'an according to their own choice. The way they were to follow in future would be the way taught by the Holy Prophet ﷺ and that of the *Sunnah*. This would bestow upon them the light and blessings of following the *Sunnah* and entitle them to its reward and recompense.

This Hadith teaches us to mind carefully that when we commence any work, we should follow the way taught by the Holy Prophet Muhammad ﷺ, and should adopt, where necessary, the same words and expressions as taught by the Holy Prophet ﷺ. It is not enough to undertake some work with the intention that it has to be done in this way or that way, as we like.

I am a Messenger sent by Truthful Allah

Hazrat Jabir bin Sulaim رضی اللہ عنہ has narrated that when the Holy Prophet ﷺ taught him the way of bidding *Salam*, he ﷺ asked if he ﷺ was a Messenger of Allah. The

Holy Prophet ﷺ replied to this question, saying:

> I am a Messenger of that Allah that if some harm befalls you and you call Him for help Allah shall relieve you of that harm.

During the pre-Islamic days the people worshipped idols as their gods. They had, however, a good quality that when they faced some distress they called only Allah for help. The Holy Qur'an says:

وَإِذَا رَكِبُوْا فِي الْفُلْكِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ

> When they get on board ship, they pray to Alalh, making their faith pure for Him only (29:65).

In other words, when these polytheists get on board and their ships were caught in sea storms, and found no way out, they forgot their idols; Lat, uzza, Manat, etc. At such a critical moment of danger, they turn to and call Exalted Allah alone for help and safety. In this Hadith the Holy Prophet ﷺ has said:

> That he ﷺ is not a Messenger of these false gods, but he ﷺ is a Messenger sent by True Allah. Then he ﷺ further said:

I am a Messenger of that Alalh that when there is famine in the land and you call Allah to remove the famine Allah accepts your prayer and removes the famine. I am a Messenger from that Allah that when you are travelling in some desolate desert and your camel strays and you pray to Allah to bring back the camel, He responds to your prayer and brings back the straying camel.

We should seek advice from our seniors

Thereafter, Hazrat Jabir bin Sulaim رضی اللہ عنہ requested the Holy Prophet ﷺ to give him some advice. That is why

the godly saints has taught us this principle that if anyone calls upon some senior person, particularly one who is well versed in religious matters, he should seek some advice from that saint. Sometimes the advice is very effective which changes the very spiritual trend and direction of the heart and brings a total transformation. The reason for this is not far to seek. When a man seeks advice with genuine sincerity, Allah guides the saint to give such advice to the needy person as is befitting and suitable for him. Remember that it is not the saint or the Sheikh himself who has the capacity to render real help to anyone, but it is only Exalted Allah Who is the genuine and ultimate fountain of goodness. However, genuine and a sincere and keen desire is needed to attract this divine assistance. So it is necessary to seek advice on visiting some godly man.

The first advice

While advising Hazrat Jabir bin Sulaim رضی الله عنه, the Holy Prophet ﷺ said:

لا تسبنّ احدا

Do not abuse anyone

It is an advice to refrain from uttering any such words or phrases as come within the definition of abusing or speaking ill of anyone. Mind you, this is the advice given by the Holy Prophet ﷺ in his first meeting with Hazrat Jabir رضی الله عنه. This shows how important it is not to utter words to hurt the feelings and to pinch any person. A Muslim should not therefore commit this grievous sin of rending anyone's heart by uttering abusive words.

An event relating to Hazrat Siddiq Akbar رضی اللہ عنہ

Once Hazrat Siddiq رضی اللہ عنہ became angry with his slave and uttered some words of curse and abuse against him. On hearing those objectionable words the Holy Prophet ﷺ said:

لَعَّانِيْنَ وَصِدِّيْقِيْنَ كَلَّا وَرَبِّ الْكَعْبَةِ

> It is not possible, by the Lord of the Ka'bah that a man should be a curser and Truthful at the same time.

See how sternly the Holy Prophet ﷺ warned Hazrat Abu Bakr Siddiq رضی اللہ عنہ in this matter and he رضی اللہ عنہ made good this wrong on his part by setting the slave free.

Hazrat Jabir رضی اللہ عنہ acted on this advice throughout his life

It is, therefore, not right to utter abusive words for anyone. Nowadays people have become used to uttering abusive words like خبیث (wicked), احمق (foolish), کمبخت (wretched), etc. Not only is it unlawful to use such abusive words for a Muslim, but it is also not good to use them even for animals. Hazrat Jabir رضی اللہ عنہ has said:

After hearing this advice I never used abusive words either for a slave or a freeman, or for any animal like a camel or a goat.

These were the Noble Companions رضی اللہ عنہم who took it to their hearts when they heard any word of advice and included it in their life routine as long as they lived.

Hate the sin and not the sinner

This advice has another important aspect in its meaning. You are advised not to hate and condemn any man however great a sinner, errant disobedient or an evildoer he

may be. So, you must not hate and condemn him. You do not know what is going to happen to him in the future. It is quite possible that Allah may guide him and put him on the path of righteousness before his death, by means of repentance and by his giving up his sins. It is quite possible that after death he may appear before Exalted Allah as a fully pardoned and purified servant. It is, therefore, imperative that you should not look down upon anyone, not even an unbeliever. Who knows if Allah may convert an unbeliever into a believer and he may become a better Muslim than we. The Holy Prophet ﷺ has said in a Hadith:

العبرة بالخواتيم

It is the ends and the final fate that matter.

That is, if a sinner and disobedient man dies as a believer and as a righteous man, he is a favourite of Allah and has superseded us in goodness and piety.

A wonderful account of a herdsman

At the time of the battle of Khaibar a herdsman, who used to graze the goats of the Jews called upon the Holy Prophet ﷺ. When he saw that the Muslims army was camping outside Khaibar, he desired to meet them and hear what they had to say and what they were doing there. Therefore, he went to the camp of the Muslim army and inquired about their commander. The Muslims told him that their commander was Muhamamd ﷺ who was in his tent. At first the herdsman did not believe in what he was told. He wondered how could such a great commander stay in such an ordinary tent. He thought that such a grand commander and ruler must be living in a highly exalted state with great pomp and show. What did he see there? It was a lowly tent erected with mats made of date-palm leaves. He

entered that tent, met the Holy Prophet ﷺ and inquired about his mission and message. The Holy Prophet ﷺ put before him the message of Islam which was beleif in One Allah. He asked: What shall be my fate and status, if I embrace Islam? The Holy Prophet ﷺ replied to his inquiry saying:

> After embracing Islam you will beocme our brother and we shall embrace you.

On hearing this the herdsman said: You are joking. What a poor fellow like me has to do with a great commander like you! I am a black man clad in tattered rags, giving out bad smell. How can you embrace me in such a repulsive state of mine? The Holy Prophet ﷺ told him:

> I must embrace you. Exalted Allah shall change the black of your body into brilliant white. He shall also change the bad smell emanating from your body into fragrance.

Hearing these words he atone, embraced Islam and recited the کلمہ شہادت (the Article of Faith):

اشهدان لا اله الا الله واشهدان محمدا رسول الله

Thereafter, he asked the Holy Prophet ﷺ what he was to do next? The Holy Prophet ﷺ told him:

> You have embraced Islam at a time when neither it is prayer time that I should ask you to pray, nor is it the month of Ramazan that I should ask you to observe Fasting, nor is Zakat due for payment by you. At the moment there is only one worship and that is the Holy war (جہاد) in the path of Allah which is being conducted with the sword.

To this short discourse the herdsman replied: I will

participate in this Jihad, but there are only two alternatives for a fighter - either victory or martyrdom. I request you to offer me some guarantee, if I am martyred in this Jihad. The Holy Prophet ﷺ said:

I guarantee that if you attain martyrdom in this Jihad Exalted Alalh shall admit you in Paradise. Further, He shall change the bad smell of your body into fragrance. He will likewise change the black of your body into brilliant white.

Come back after returning the goats

As the goats in the charge of the herdsman belonged to a Jew, the Holy Prophet ﷺ told him:

> The goats under your charge belong to the Jews and are a trust with you. Go and return them to the owners.

Just consider that the properties of those with whom a war is being fought and who are under a siege is مال غنیمت (war-spoils). However, in this case, as the herdsman had brought those goats under a pledge with the owners the Holy Prophet ﷺ asked him to return the goats before taking part in the Jihad. The herdsman, therefore, returned the goats, joined the Jihad and became a martyr.

He was admitted into the Paradise

At the end of the battle the Holy Prophet ﷺ began a survey of the Muslim army. He ﷺ saw that the Noble Companions رضی اللہ عنہم had assembled at a place. He ﷺ went there and asked them what was the matter. Among those martyred in the battle was the corpse of a person whom none recognized. When the Holy Prophet ﷺ saw that corpse, he ﷺ said to the Noble Companions رضی اللہ عنہم:

> You do not recognize him but I recognize him. He is a herdsman. He is that unique servant

who has not made a single prostration in the path of Allah. In spite of this I bear witness that Exalted Allah has admitted him direct into the Paradise of Firdaus. I am beholding with my eyes that the Angels are giving him a bath. The black of his body has turned into white. Similarly the bad smell emanating from his body has turned into fragrance.

It is the end and the final fate that matters

If this herdsman had met death a little before, he would have gone to Hell direct, but he died in a state when he had embraced Islam, and become a slave of the Holy Prophet ﷺ. Exalted Allah brought such a great revolution in his life. That is why it has been said: العبرة بالخواتيم (It is the ends and the final fate that matter). That is why great and renowned men of God always remain in fear for their end and pray to Allah for their good end and death on *Eeman* (Faith). There is nothing for a man to be proud and self-conceited, because none knows what is going to happen to him tomorrow. That is why we have been advised not to look down upon anyone.

An event full of morals concerning a pious man

The following is the story of a pious man which my respected father, Hazrat Mufti Muhammad Shafi Sahib رحمة الله عليه related to us.

A pious man was going somewhere along the road. Some men cut jokes with him as is the habit of men to ridicule and laugh at Maulawis and Sufis. A man asked that pious man by way of joke: Tell me if you are better or my dog? At this insulting question that pious man become neither angry nor irritated. He remained calm and cool and

replied to that man, saying: I cannot say just now whether I am better or your dog is better, because I do not know in what state I shall die. I shall be better than your dog, if I die on *Eeman* and with righteous deeds. On the other hand, if I meet-God forbid a bad ending, your dog will surely be better than I, because the dog will not go to Hell nor will it be exposed to any punishment. This is how godly men always keep their eyes on their final fate and end. We have, therefore, advised never to despise even the worst of person nor speak ill of them. You may despise the sins a man is committing, but not the person of the sinner, as long as it is not known what is going to be his final fate and this is known only to Almighty Allah.

The extreme modesty of Hazrat Thanawi رحمة الله عليه

Maulana Thanawi رحمة الله عليه has said: I consider every Muslim to be better than myself. I also consider every non-believer better than myself as a matter of probability. I consider every Muslim better, because he may- be a better believer than I and may be far ahead of me in righteousness. As regards a non-believer, presently he is devoid of belief, but who knows, Exalted Alalh may bestow on him the wealth of *Eeman* in future and he may supersede me in the matter of *Eeman* (Belief).

When Hazrat Thanawi رحمة الله عليه has thus confessed about himself, where do we stand?

Three Godly men

Hazrat Dr. Hafeezullah Sahib is a spiritual successor to Hazrat Mufti Muhammad Hasan Sahib رحمة الله عليه and has lived long in the latter's company. Mufti Muhammad Hasan Sahib رحمة الله عليه was a spiritual successor to Hazrat Thanawi رحمة الله عليه and was a great lover of the latter. A few

days ago Dr. Hafeezullah Sahib visited Darul-Uloom, Karachi. He related an incident which he had heard from Hazrat Mufti Sahib رحمة الله عليه. He quoted Mufti Sahib رحمة الله عليه as saying:

When we attended an assembly of Hazrat Thanawi رحمة الله عليه, a strange sensation and feeling fell on us to this effect: Everyone attending the assembly is better than I and superior to me and has superseded me and I myself have remained far behind. I infromed Hazrat Maulaan Khair Muhammad Sahib رحمة الله عليه of this state of mine. Hazrat Maulana Khair Muhammad Sahib رحمة الله عليه too was one of the spiritual successors of Hazrat Thanawi رحمة الله عليه. Hazrat Maulana Khair Muhamamd Sahib رحمة الله عليه replied that he too felt likewise. Therefore, we both called on Hazrat Thanawi رحمة الله عليه and informed him saying: ours is a strange state of feeling when we are present in your assembly, we feel that all are better than we and we are inferior to all. Hazrat Thanawi رحمة الله عليه told us that he was telling the truth that he too had the same feeling when he was sitting in the assembly that all were better than he and he was inferior to all.

Look at your own shortcomings

If a man has his own shortcomings before his eyes and his heart is impressed with the greatness, fear and awe of Exalted Allah, how can he look down upon and try to find fault with others ? How can a man mind another's sneezing when he himself is suffering from stomach ache. However, this Hadith teaches us the principle that none should be hated and regarded as mean and inferior. If any one is comitting sins and vices, you may hate and decry his bad deeds but you should not hate the sinner. Who knows that Allah may help him to repent for his sins and to do

good deeds? It could be that he supersede you so neither should you consider yourself superior, nor disparage others.

To backbite Hajjaj bin Yusuf

These are all matters relating to *Deen* which we have forgotten. We think that only worship, prayers, fasting and rehearsals on rosaries form part of *Deen* (faith). We have excluded from *Deen* sins like backbiting. We utter about person whatever we desire, although everything is being recorded in the Divine Court. Allah has said in the Holy Qur'an:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (سورة ق: ١٨)

> He does not utter a word but there is an observer ready. (50:18)

In an assembly of Hazrat Abdullah bin Umar رضی اللہ عنہ a man began to speak ill of Hajjaj bin Yusuf. Who is there who does not know about Hajjaj bin Yusuf that he was a notorious tyrant who killed hundreds of innocent Muslims? Addressing that man Hazrat Abdullah bin Umar رضی اللہ عنہ said:

> Look here, you are backbiting Hajjaj bin Yusuf. Do not think that it has become lawful to backbite him, because he is responsible for murdering hundreds of men. When Exalted Allah shall take revenge on Hajjaj bin Yusuf for murdering hundreds of men, He shall charge you with the sin of backbiting Hajjaj bin Yusuf.

Therefore You should not backbite anyone without justification. The exception would be if you wanted to save someone from loss and injury. You may warn him, saying: Beware of such and such person. It is not at all right to indulge in backbiting and ill-speaking in assemblies by way of recreation.

The conduct of the Prophets عليهم السلام

It has been the conduct of the Prophets of Allah عليهم السلام not to retaliate abuse with abuse, although the *Shari'ah* has allowed tit for tat. The community of a Prophet is addressing its Prophet, as mentioned in the Qur'an, in this way:

اِنَّا لَنَرٰكَ فِيْ سَفَاهَةٍ وَّاِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ(الاعراف:٦٦)

We surely see you in foolishness and we deem you from amongst the liars. (7:66)

A man like us would have retaliated this impertinence by saying: It is you and your father who are fools, but the Prophet of Allah replied to this in these words:

O my people, there is no foolishness in me, but I am a Messenger from the Lord of the worlds. (7:67)

An event concerning Hazrat Shah Ismail Shaheed رحمة الله عليه

Hazrat Shah Ismail Shaheed رحمة الله عليه belonged to a royal family whom Exalted Allah had granted a burning entusiasm for *Deen*. His heart was always overflowing with genuine eagerness to convey the message of *Deen* to the people. He had launched a *Jihad* (Holy War) against *Shirk* (Polytheism) and *Bid'ah* (innovations). Such reformers have their enemies also. One day when Shah Shaib رحمة الله عليه was delivering a sermon in the Jami Masjid of Delhi (India), a man stood up and cried to the entire audience thus :

O Maulana ! I have heard that you are a bastard.

If there had been some other man, how severely he would have dealt with this man or how mercilessly his followers would have punished him ? Being an heir of the Prophet ﷺ, see how calmly he bore the provocation and how politely he replied to that man:

You are ill-informed; witness to the marriage of my mother are still alive and available in Delhi.

This is an example of prophetic character and conduct that they do not retaliate with abuse even the filthiest type of abuse.

The second advice

Thereafter, the Holy Prophet ﷺ gave Hazrat Jabir رضی اللہ عنہ the second advice:

Do not look down upon any good deed, but do it as and when you get an opportunity for it.

Satan's strategy

By means of this advice the Holy Prophet ﷺ frustrated a great strategy of Satan. When anyone feels inclined to do a good deed, Satan whispers in this way: you have spent your entire life in sins and unlawful pursuits. What will you attain by doing this small good deed? This will not secure for you Paradise. So ignore this small good deed too. Thus does Satan deprive men of such good deeds. This is a great deception of Satan.

To counteract this Satanic deception the Holy Prophet ﷺ has insisted upon his Ummah not to ignore an opportunity to do even the smallest good turns.

Small deeds may also procure salvation

This advice is full of countless points of wisdom. Firstly, who knows that the deed you are ignoring as trifle, may be very important in the sight of Exalted Allah and He may accord it His acceptance. Thus, perhaps this trifling deed may become a cause of your salvation. Examples are available in the Ahadith and the accounts of godly men in which Exalted Allah has been pleased to

grant salvation as a result of very small and insignificant deeds.

The event concerning a prostitute

This event is recorded in a Hadith in Sahih Bukhari:

A prostitute was passing along a path. She saw on the way a dog panting with thirst near a well. It desired to drink water but the water was at such a low level in the well that the dog could not reach it. The woman felt pity on the dog. She thought that the dog too was a creature of Allah and was restless with thirst. She looked for a bucket but it was not available there. She took off one of her leather stockigns from her leg and managed somehow to draw water from the well and was able to quench the dog's thirst. The Holy Prophet ﷺ has said that Exalted Allah was so highly pleased with this act of the woman that He granted her salvation only for this act.

Consider! If this prostitute had thought that being a prostitute and entitled to Hell, she could get no benefit from helping the dog to get water, what would have been the result? If she had thought in this way, she would have been deprived of this small good deed and, in turn, of the salvation which Exalted Allah was pleased to grant her only for this small deed.

Do not commit sins in anticipation of forgiveness

This event should not delude any one into thinking that he may commit as many sins as he likes, because they will be forgiven by doing some small good deed as providing water to a thirsty dog. Such trend of thinking is quite wrong. On one side is Allah's law and on the other is His mercy. Allah's laws lay down that the sinner will have to bear punishment for his sins. As regards Allah's mercy,

Allah has the absolute power to forgive anyone's sins on account of any one deed of the sinner. None, however, knows when and for which deed this Divine mercy will come down. It is, therefore, not right for any servant of Allah to go on committing sins in anticipation of Allah's mercy that his sins will be forgiven sooner or later by virtue of one or another good deed which he may do. The Holy Prophet ﷺ has said in a Hadith:

العاجز من اتبع نفسه هواها وتمنّٰى على اللّٰه (ترمذی، باب صفة القيامة، حديث نمبر ٢٤٦١)

A helpless person is he who is hankering after his desires, but is hoping that Exalted Allah shall grant him pardon.

What is the meaning of wishful expectaion from Allah? It means that when you ask anyone to give up his sins he says that Allah is very Merciful and will forgive the sins. This is to say that a man is going to the East in the hope that Allah will take him to his destination in the West. He is following the path of Hell and is hoping that Allah shall take him to Paradise. It is true that sometimes Allah does grant salvation to His servants for some very insignificant deeds by His mercy, but there is no law for such exceptional show of mercy. There is, however, no justification to ignore one's duty and commit sins in anticipation of Allah's exceptional dispensation of Mercy which may or may not fall on the person anticipating it. The truth is that Allah's Mercy does not descend on a person who does not desist from committing sins in anticipation of Divine Mercy.

An event concerning the salvation of a saint

I have heard this event from my Sheikh, Hazrat Dr. Abdul Hai Sahib رحمة الله عليه, It runs thus:

There was a pious saint who was also a Muhaddith an and had devoted his entire life to the service of Hadith. After his death someone saw him in a dream and asked him how Exalted Allah dealt with him. He replied, saying: it was a very strange dealing. I had devoted my entire life to the service of Hadith, learning and teaching *Deen* and delivering lectures and sermons. I hoped that these acts would earn for me reward and recompense. When I was produced before Exalted Allah I faced a strange situation. Allah told me that He appreciated very much my one action. It was that when I took out my pen from the inkpot a fly sat on its tip and began to sip the ink on it. I felt pity on the fly. As this too was a creature of Allah, I stopped using the pen, while the fly remained sipping the ink. Exalted Allah appreciated this action which, He admitted, I had taken for the sake of His exclusive pleasure. Only on account of this deed Exalted Allah forgave me and favoured me with Paradise of Firdaus.

Just see, we are under the impression that delivering sermons, writing *Fatawa* (Religious Rulings), offering *Tahajjud* prayers, compiling books, etc. are important acts of virtue. On the other hand, the deed of allowing a fly to sip ink is being accepted and rewarded in preference to the other more important and significant deeds of virtue. There is another notable point in this story of salvation. If this saintly Muhaddithan had not taken any notice of the fly, he would still use the pen in writing Ahadith, but his kindness to the fly brought him salvation with which he might not have been favoured if he had not paid attention to this trifling affair concerning a fly.

Thus, none knows which deed is acceptable to Exalted Allah. It is not the price, volume, size or count of a deed, but it is its weight based on sincerity that matters

in the sight of Allah. Deeds large in number but devoid of sincerity have no value. On the other hand, deeds small in number but based on sincerity are more weighty and valuable in the estimation of Exalted Allah. When an urge arises to do some good deed it means that this is due to sincerity. If that good deed is done in time, there is hope that Allah shall accept it. This is a point of wisdom.

Virtue attracts virtue

Another point of wisdom is that when an urge to do a good deed is fulfilled by doing that act, this leads to the rise of another urge for doing further good deeds. This is due to a natural trend that virtue attracts virtue and vice attracts vice. In order to commit a vice sometimes a man has to commit many vices. Thus, when you do one good deed Exalted Allah helps you to do many good deeds. Some time a small good deed transforms man's entire life and works a revolution in it.

The idea of doing good is Allah's guest

My Sheikh Hazrat Masihullah Khan Sahib رحمة الله عليه used to say:

Whenever an idea rises to do some good deed in the terminology of the Sufis it is called "*Warid*" (spontaneous inspiration). This "*Warid*" is like a "guest" sent by Exalted Allah. If you pay due regard to this "guest" by doing the good deed that had occurred to your mind, then pleased with your regard and entertainment, this "guest" will again visit you and draw your attention to some other good deed. In this way he will go on increasing your good deeds. On the other hand if you do not receive him with due respect and regard but reject him, i.e. you do not do the good deed that had occurred to your mind, then this "guest" will gradually

stop his visits to you. In other words, the urge of doing good deeds will not arise. The Holy Qur'an says:

كَلَّا بَلْ سكة رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (سورة مطففين: ١٤)

But that which they have earned (i.e. sins) has settled upon their hearts like rust. (83:14).

It is therefore not right to ignore these smaller good deeds, because ultimately they take men to bigger good deeds.

Satan's second strategy

The third point of wisdom is that when the idea of doing some good deed comes to a man's heart, Satan seduces man by suggesting that the deed is indeed very good, but there is no hurry; you may do it tomorrow or the day after tomorrow. This postponing results in the project being totally abandoned and the urge to do a good deed disappears. Who knows whether, the person concerned shall see tomorrow? Therefore, a good deed should be done the very moment the urge takes rise to do it. For example, while walking along a path you find some hurdle and feel that it should be removed, then remove it at once. Similarly you are drinking water and remember that it is a *Sunnah* of the Holy Prophet ﷺ to sit down while drinking, then sit down to drink the water. Again, you are going to take food and rememeber that you should start eating after reciting بسم الله (with the name of Allah), then do it at once. Whenever the idea of doing some good deed comes do that at once.

For this purpose I have compiled a small pamphlet, titled "Easy Good Deeds" which contains these easy and little good deeds which carry great rewards. By doing these little deeds man can accumulate for himself a large treasure of reward and recompense. These little tit bits of

virtue can, Allah willing, work a revolution in man's life. I recommend that everyone should obtain a copy of it and introduce these deeds in his life one by one and try to act upon them. This programme will, Allah willing, take him safe to the final destination.

Do not underrate any sin

Likewise, there is another thing corresponding to it. Just as one should not overlook a good deed because it is small, in the same way, one should not commit a sin because it is very small and trifling. Never approach a sin, however small it may be. This too is Satan's deception. For example, you feel an urge to commit some sin, but you suppress this urge and refrain from the sin. Here Satan comes to you and suggests that, as you have already committed so many major sins, it will make no difference if you commit this one small sin. If it is at all necessary to refrain from sins, then refrain from the major sins and do not mind this small sin. Remember that a small sin becomes a major sin when it is committed deliberately, only because it is small.

Difference between a major sin and a minor sin

The classification of sins has two categories - Major and Minor. This does not mean that there is no harm in committing a minor sin and that you should refrain from major sins only. Both are sins with the only difference that the one is major and the other is minor. Some people are very anxious to find out this difference between sins with the intention that they should abstain from the major sins and may fall into the minor sins. Hazrat Thanawi رحمة الله عليه has clarified the meaning of this difference as under :

"It may be illustrated by the example of a ball of

fire and a spark of fire. If it is only a small spark of fire, it does not mean that you should keep it in your wardrobe, because it is very small. Remember that the same small spark will burn and turn your wardrobe into ashes in the same way as does the ball of fire. Also remember that a big snake and a small snake are equal in biting their victims. In the same way major and minor sins both involve disobedience to Allah and there is hardly any difference between them."

The Ulama have said that a minor sin becomes a major sin when it is committed with the thought that it is only a minor sin. So do not commit a sin under the impression that it is a minor sin and will do no harm.

A sin attracts another sin

Just as a virtue attracts another virtue in the same way a vice attracts another vice. If you commit a sin today because it is a minor sin, that sin will attract another sin and this sin will attract a third sin and the vicious circle will go on expanding without a stop. A sin means disobedience to Allah. If Exalted Allah were to take a sinner to task for a single act of disobedience this one act is enough to drive the sinner into Hell. So do not underrate any sin.

The third advice

The third advice is as follows:

You should talk to your brother with an open, pleasing countenance and a smiling face. This attitude is also a part of virtue.

The Holy Prophet ﷺ has said in a Hadith:

"It is a *Sadaqah* (charity) to meet a (Muslim) brother with a smiling face. This too carries a

great reward and return".

Hazrat Jabir bin Abdullah رضی اللہ عنہ was one of the favourite Companion رضی اللہ عنہ of the Holy Prophet ﷺ. He was called یوسف هذه الامۃ (The Yusuf of this *Ummah*), because he was very handsome. He has narrated:

> Whenever I cast a glance at the Holy Prophet ﷺ I do not remember an occasion on which he ﷺ did not smile. Whenever I called upon him ﷺ I found him ﷺ with a smiling face. He ﷺ had an open, shining face, indeed.

Some people are under the impression that when a man is attracted towards *Deen* (faith) he should become dry and rough with no trace of smile on his face. They consider this attitude as a necessary part of *Deen*. It is not known from where they have got this notion. This is contrary to the *Sunnah* of the Holy Prophet ﷺ. So when you meet anyone, meet him with a smiling face. Our Sheikh رحمۃ اللہ علیہ used to say:

> Some people are miserly in the matter of money and some are miserly in the matter of smiling. They are never seen with a smiling countenance. This is a very easy and cheap virtue that whenever you meet a Muslim brother, meet him with a smiling face and try to please his heart. This will add a good deed to your Register of Deeds as an act of *Sadaqah* (Charity).

The fourth advice

The Holy Prophet ﷺ said:

> Let your lower garment, be it trousers or loin-cloth, hang down to half-lengh of the shin, or at least up to above the ankles. It is a

part of pride to let this garment hang down to reach the ankels and cover them.

The Holy Prophet ﷺ did not say in this Hadith that if you feel pride, do not hang down your garment up to the ankles, but if you do not feel pride you may cover the ankles. He ﷺ prohibited categorically to let your lower garment hang down to cover the ankles. In reply to objection some people raise that they cover the ankles not because of pride but because it has become a common fashion to do so. The prohibition is due to the involvement of pride. Strange how people feel so confident of their being free from pride. If there is anyone on the surface of the earth free from the vestiges of pride, he can be none other than the Holy Prophet ﷺ, yet he never said that he was ignoring this *Sunnah*, because he ﷺ had no pride in him. The fact remains that he ﷺ never in life let his lower garment hang down so as to cover the ankles. If this prohibition had been due to the presence of pride, the Holy Prophet ﷺ must have been exempted from this prohibition. Therefore, banish from your hearts the excuse based on the presence or absence of pride. In this advice the Holy Prophet ﷺ has asked his Ummah in definite words to refrain from this sin, because it is a part of pride and Exalted Allah does not like pride or self-esteem. Self-esteem means considering oneself better than others. Allah does not like this attitude. He appreciates humbleness, submissiveness and modesty. He values and accepts those who possess these attributes. Similarly Exalted Allah rejects those who show pride self-appreciation and arrogance.

The fifth advice

> If anyone abuses you or puts you to shame for some defect in you, do not retaliate by putting him to shame for some defect in him of which you are aware.

In other words, you should not retaliate abuse with fault finding. This is because the curse of abusing and fault finding by that person will fall on him for which he shall be punished. If you take revenge you will stand to gain nothing, but if you do not take revenge you will receive a great reward. For example, a man calls you a fool and in turn you also call him a fool. Now you have taken your revenge on him. This act of retaliation is not unlawful, but this brings you no gain neither in this world nor in the Hereafter. On the other hand, if you put up with the situation and the heart-pinching with patience and suppress your anger, then about this Exalted Allah has said in the Holy Qur'an:

إِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ (سوره الزمر:١٠)

> Exalted Allah repays without count those who are patient. (39:10)

So earn a reward without count by controlling your tongue and your self. Today it is not possible for us to estimate the volume and quantity of that reward, but we shall come to know in the Hereafter in the presence of Allah the great reward for holding and controlling our tongues.

The Holy Prophet ﷺ has given us this valuable advice that we should not retaliate abuse with abuse, although we have a right to do that. It is much better to forgo that right and forgive the sinner. The Qur'an says:

وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ (الشورى:٤٣)

It is a deed of great resolution for those who are patient and who forgive (others). (42:43)

At another place the Qur'an says:

اِدْفَعْ بِالَّتِیْ هِیَ اَحْسَنُ فَاِذَا الَّذِیْ بَیْنَکَ وَبَیْنَهٗ عَدَاوَةٌ کَاَنَّهٗ وَلِیٌّ حَمِیْمٌ ۝ وَمَا

یُلَقّٰهَآ اِلَّا الَّذِیْنَ صَبَرُوْا ۚ وَمَا یُلَقّٰهَا اِلَّا ذُوْحَظٍّ عَظِیْمٍ (سورہ حم السجدہ: ۳۵)

Repel the evil deed with one which is better. Then he between whom and you there was enmity (will become) as though he was a bosom friends. But none is granted it except the fortunate ones. (41: 34-35)

Therefore, form the habit of forgiving, instead of taking revenge. There is a Hadith in which the Holy Prophet ﷺ has said:

Exalted Allah says that if a man forgives others, I shall forgive him on the day when he shall be most needy of forgiveness. It is quite aparent that a man will be most needy of forgiveness in the Hereafter.

There are all pieces of advice given by the Holy Prophet ﷺ. If we adopt them for action in our lives all quarrels will come to an end, enmities will vanish and all disturbances will subside.

May Allah help us all to act upon them, *Aameen.*

وآخر دعوانا ان الحمد لله رب العالمين

Series : 57

WHERE IS THE MUSLIM *UMMAH* STANDING TODAY?

DARUL ISHAAT URDU BAZAR KARACHI

WHERE IS THE MUSLIM UMMAH STANDING TODAY?

الحمدلله رب العالمين والصلوة والسلام على سيدنا ومولانا محمد خاتم النبيين وعلى اله واصحابه اجمعين وعلى كل من تبعهم باحسان الى يوم الدين

امابعد !

All praise is for Allah, the Lord of the worlds. Mercy and salutation on our Sire and Master, Muhammad ﷺ the last of the Prophets, on his household and his Companions رضی الله عنهم all of them, and on all who follow them with goodness, till the Day of Judgment.

Respected President, Dr. Zafar Ishaq Ansari and the honourable audience..It is an occasion of pleasure and good luck for me that I am getting an opportunity as a student to participate in an assembly of thinkers held under the auspices of a great Research Institute of the

country. Exalted Allah has provided me here the good fortune of speaking on a subject which is very important for our present and future both. As regards the good opinions which my respected brother, Dr. Zafar Ansari has expressed about me he has done so by way of his affection and his favourable opinions about me. For all this I can only pray to Exalted Allah to grant me the requisite ability to come up to his expectations. *Aameen!*

Two conflicting sides of the Muslim *Ummah*

As you are aware, the subject of today's talk is: "Where is the Muslim Ummah standing today?" This is a multi-sided subject. Where is the Muslim *Ummah* standing in the political field, economic field and the moral field? Thus, this question may assume different forms according to these various fields of application. Every field demands a detailed study and discussion and it is difficult to cover every field in one sitting. I, therefore, want to tackle presently in brief only one field of this question. This relates to the question: Where is the Muslim *Ummah* standing in the field relating to the domain of thought and thinking? Today when we are reviewing the present state of affairs of the Muslim *Ummah,* we come across two conflicting trends of thoughts. One trend is that, the Muslim Ummah has fallen a victim to downfall and deterioration and two, this very environment are talking with great force and favour about the birth of an Islamic awakening.

The first trend relates to a depression and deterioration of the Ummah, wherease the second trend relates to its possible renaissance and revival in the near future. When the first trend breeds dejection and despondency in our hearts the second trend sometimes creates in us undue hopes and complacency.

The "Truth" lies between the two extremes

I beg leave to assert that the Truth lies between these two extremes. There is no denying that as we as an Ummah have fallen a victim to downfall and deterioration and it is also observed that at the same time, a current of resurgence is spurring the Ummah onwards to action and revival. Even so, we should neither succumb to hopelessness and dejection nor should we be impressed by the topic of an under-current of reform and progress, so highly as to become neglectful of the need of putting in our best endeavours in the path of development and progress. The Truth lies between these two extremes. The subject of this address: "Where is the Muslim Ummah standing today?" is, therefore very importnat. As a necessary corollary raises other question, viz. What is the destination of this Ummah? and How does it plan to reach that destination? While on this topic, I am taking the middlle course of the two extremes. I feel encouraged to say that a welcome feeling is perceptible in almost every area and sector of the Ummah that we have to return to our origin; and as Muslims it is our duty to spread the light of Islam throughout the world. This is what is called (الصحوة الاسلاميه). It is reassuring that this feeling has spring up, despite the painful realization that the Ummah has been dwindling into a gradual process of downfall and dejection.

An example of deviation from Islam

It is also a token of Allah's Omnipotence that one may get an idea of the deviation of the Ummah from Islam by looking at the conduct and character of those who are holding today the rein of political affairs and below an incident to highlight this deviation from Islam which may

seem to be incredible to others, but it happened with myself.

Once I happened to visit an Islamic country along with a delegation. The delegation decided to present to the Presidetn of that country a gift of the Holy Qur'an. For this purpose it was necessary to obtain permission of the protocol for which an application was made. After the delay of one day we were informed that the proposed gift could not be presented to the President, as it could create a misunderstanding among the non-Muslim subjects of that country and therefore some other gift might be presented. This is an example of the apathy to Islam at official and political levels in countreis called Islamic.

An example of Islamic awakening

In contrast to this sad experience there was another. The same day we visited a mosque to offer our prayer. We found that the mosque was full of young boys. They were more in number than the older men. After the prayer these boys sat in a corner of the mosque and began discussing something in their daily routine after prayers to read some religious book to one another and dicuss religious issues. The people told us that this practice was followed in all the mosque in that country. This is inspite of the fact that there is no formal organisation or association to organise and conduct these sittings.

The overall state of the Islamic world

You can realize from the foretold observations how Islam is being treated at the political and official levels and how intimately the younger generations are seen attracted by and attached to Islam. By considering as a whole the affairs of the Islamic world we come to the conclusion that the attitude to Islam at the official or

political levels is either inimical or at least that of indifference. These governmental and political agencies have no interest in Islam. As against this, a current of resurgence has sprung up among the general public particularly the younger generation. This movement has gained ground in different parts of the world with the aim of applying Islam to our lives and according to a practical implementation.

Sacrifices in the name of *Islam*

It is quite true untold sacrifices have been offered in the path of *Islam*. The lovers of *Islam* have sacrificed their lives and properties for the success of the various movements organised in many countries to apply *Islam* and its *Shari'ah*. We are indeed proud of these freedom fighters in countries like Egypt, Algeria etc. In our own country Pakistan, people have from time to time made great sacrifices of their lives and properties for the application of the *Islamic Shari'ah* in the land. These sacrifices are a cause of pride for the Muslim Ummah. All this goes to show that even today the spark of *Eeman* is present in the hearts.

What are the reasons for the failure of these movements?

Notwithstanding all these sacrifices, efforts and toils, we find with regret that there is not a single movement which reached the final destination of success. Either it failed midway or it was supressed by force or it fell through later on without bearing the expected fruit. What is the basic reason for this situation? Why is it that despite all the sacrifices made, time and labour put into these Islamic Movements, they have remained foiled? Everyone present in this assembly should reflect on this sad state of affairs and

try to get at its root. I want to put before you in this assembly the result of my own reflections on this issue, as an ordinary student. I shall try to disclose the basic reasons for this failure and how we can remedy this situation.

This point I want to express on this topic is indeed very subtle and critical. I also feel that the slightest error or in the enunication of this very subtle point may give rise to misunderstandings. However, taking upon myself the danger of error, I want to draw attention to these two aspects which are, in my opinion, the basic reasons for this situation and on which we should reflect with a sober and calm mind.

The conspiracies of the non-Muslims

Everyone is aware that one reason for the failure of the Islamic Movements is that non-Muslim powers have been doing their best to suppress *Islam* and the Muslims. It is hardly necessary to dilate on it because every Muslim is aware of it. I, however, feel personally convinced that the conspiracies hatched by the non-Muslim to harm the Muslim Ummah can never be successful, unless there is some fault or shortcoming among the Muslim Ummah itself. Foreign conspiracies succeed and become harmful when some defect and weakness finds access to our own body politic. No age has ever been free from the network of conspiracies from the time of the Holy Prophet ﷺ right upto our times.

ستیزہ کار رہا ہے ازل سے تا امروز
چراغِ مصطفویؐ سے شرارِ بولہبی

This Persian couplet means:
The spark of Abu Lahab and the candle of Mustafa ﷺ, i.e. Belief and Unbelief have been

at war with each other ever since eternity till this day.

Thus conspiracy between Islam and *kufr* has neither ever ended nor shall it end. Iblis had been created and was in existence when Allah created Hazrat Adam عليه السلام. It is, therefore, self-deception to expect that these conspiracies will come to an end.

Reasons for the Success of the Conspiracies

It is now high time for us to think what are those defects and weaknesses on account of which these conspiracies against us are succeeding. It is necessary to reflect on this question. This is because when we talk to anyone about our miseries we put the entire blame on these compspiracies against us and then we sit idle, doing nothing. It is necessary to ponder over the weaknesses and faults we have in ourselves. In this connection I want to point out to you two basic facts which in my opinion are the main causes of these failures.

Neglect of Personality building

The first of these causes that no attention is being paid to the need of personality-building. I mean to say that every educated man knows that the teachings of *Islam* pertain to all walks of life. Some of these teachings are of general impact affecting the society as a whole and some others are of individual impact. Some injunctions of *Islam* are intended for the entire society, while others are intended specifically for individuals one by one. This aspect of the Islamic teachings may be expressed by saying that there is a fine balance between the teachings of collective and individual impacts. An undisturbed maintenance of this balance will ensure a smooth implementation of the Islamic

teachings. If one of these is ignored or is accorded undue preference over the other, it will stand in the way of a right implementation of the Islamic *Shari'ah*. However, by our actions and trend of thinking we have disturbed the balance between collectivism and thereby we have also altered the order of preferences.

Denial of Secularism

There was a time when on account of a propaganda in favour of secularism the people had confined Islam to Mosques, Madrasahs, Prayers, Fasting and Worship. In other words, they had confined Islam to its individual impact. Secularism also advocates the philosophy that religion is concerned with a man's private life. The political, economic and social life of man should not be subject to any religion, but it should be subject to the needs and demands of the time. As a result, a large class of thinkers sprang up in our society to reject and oppose this wrong philosophy and trend of thinking. This class of thinkers contradicted this trend of thinking and rightly asserted that the Islamic *Shari'ah* is not confined only to worship, morality and the private life of man, but it encompasses every walk of life. Islam attaches equal importance to collectivism and individualism.

The result of denying this trend of thinking

In order to deny and refute this trend of thinking we laid so much stress on collective that we put aside and overlooked the injunctions relating to individuals. These injunctions, therefore, lost their importance at least from the paractical side. For example, according to one theory it was claimed that *Deen* (faith) has nothing to do with politics, viz.:

دع مالقيصر لقيصر وما لله لله

Give to Caesar what belongs to Caesar and to Allah what belongs to Allah.

In other words, it is not at all necessary to associate *Deen* (faith) with politics. In this way *Deen* was banished from politics.

We converted Islam into a political issue

The refutation of this viewpoint gave rise to another view which laid so much stress on the political aspect of *Deen* that it seemed as though the only aim of *Deen* was to set up a political system. It is not incorrect to say that in Islam there are specific injunctions concerning politics, but it is not correct to say that *Deen* is in reality the name of politics or the foremost objective of *Deen* is to enforce a political system. This will alter the order of the preferences. The adoption of this trend of thinking will only mean that instead of making politics subservient to Islam we have made Islam subservient to politics. By so doing we have deprived ourselves of the charm and beauty of the individual and private style of life.

The life of the Holy Prophet ﷺ in Makkah

We have a beautiful model in each and every branch of the life of the Holy Prophet ﷺ. The twentythree years of his sacred Prophethood life have been divided in two parts - his life in Makkah covering thirteen years and his life in Madinah covering ten years. If we look closely into the Prophet's life in Makkah we shall find that it was totally free from politics, government, fighting Holy wars(Jihad) and retaliatory actions, whatsoever. The instructions were that if anyone raised his hand to beat a

Muslim, the latter should not raise his hand at his adversary.

وَاصْبِرْ وَمَا صَبْرُكَ اِلَّا بِاللّٰهِ

Endure patiently, your endurance is only by (the help of Allah).(16:127)

It is true that at that time the Muslims were very weak, yet they were not so weak as not to show some resistance against their enemy, or a least to stop the enemy from his intention of causing harm. But they were under orders not to retaliate but to endure patiently the excesses of the enemy.

Personality building was done in Makkah

Why this order of endurance and passivity in Makkah? It was because the objective was to train and prepare such personalities as could bear in the future the burden of the Islamic society. It was the intention to cleanse and purify their conduct and character, personality, acts and morals by subjecting them to ordeals of severe work and practical training and discipline. The only work during these thirteen years was to reform their character, belief and actions and to mould them in the pattern of most polished and civilized mode of living. It was to bestow upon them the wealth of best relationship with Allah and to inculcate in them the sense of accountability and responsibility in the presence of Exalted Allah.

What kind of personalities emerged after the process of personality building?

After doing this work for thirteen years in Makkah, a new phase of life commenced in Madinah where an *Islamic State* came into existence and the *Islamic* laws and

punishmemts (*Hudood*) were also enforced. All the provisions necessary for an *Islamic State* were made. As these persons had gone through a severe training course, none ever thought that their objective was only to attain power and authority. This was in spite of the fact that all necessary provisions and facilities had been made available to them at this stage. Despite this power and authority they had maintained their relationship with Exalted Allah and they were occupied with the work and Holy wars. Their conduct and character may be judged from an anecdote recorded in history that during the war at Yarmuk, a non-Muslim soldier thus spoke to his officer, commenting on the Noble Companions رضی اللہ عنہم engaged in that war:

They are unique persons رهبان بالليل وركبان بالنهار i.e. during the nights they are devoted monks (devoted worshippers) and during the days they are best archers, swordsmen and fighters.

In short the Noble Companions رضی اللہ عنہم adhered in their lives to two attributes-honest work and exertion and close contact and relationship with Allah. These two attributes are inevitable for the life of a Muslim. If you separate one from the other you cannot display a true picture of Islam.

We have leaned in one direction

As we are all aware, by now the Noble Companions رضی اللہ عنہم had launched very dignified compaigns, had commenced Holy wars and were devoting their lives to establish the supremacy of Islam over the entire world. Inspite all these honorific duties and engagements it never occured to them that it was no longer necessary for them to offer the *Tahajjud* prayers, to weep before Allah

in humility and submissiveness and to establish cordial relationship with Him and to turn to Him in repentance. No Companion رضی اللہ عنہ ever thought on these lines. They followed the path of struggle and exertion, while preserving their basic attributes of devotion and sincere faith in Islam and Allah.

As regards ourselves, when we started work to attain political power, we rejected secularism and declared politics to be a part of Islam. We laid so much stress on this that we overlooked the other sides of the issue. We totally ignored the theory or at least in practice, the need of turning to Exalted Allah, establishing relationship with Him and bowing down to Him in submissiveness and humbleness. Instead, we committed the blunder of harbouring the notion that as we were engaged upon a very sublime work it was no longer necessary for us to occupy ourselves with devotional duties on the personal and idividual levels.

We neglected to reform individuals

As already mentioned, we laid too much emphasis on collectivism. As a result, we began to be neglectful, in theory or in practice the injunctions which Exalted Allah has issued for the sake of individual members of the society. That is why in these times movements to awaken the Ummah to enforce the Islamic Sharee'ah are commenced with great sincerity and enthusiasm but they fall through, because the other side of the issue is overlooked. The Holy Qur'an has stated in clear words

إِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

> If you help Allah, He will help you and will make your foot-holds firm (47:7)

In this verse Exalted Allah has conditioned His help, victory and steadfastness on the word. ان تنصرو الله(if you help Allah).

Allah's help descends when man establishes a firm relationship with Allah. If that relationship becomes weak man loses his title to Allah's help.

What emerges from the core of the heart gets into the depth of the heart.

The Islamic teachings prescribed for individuals are intended to prepare every individual to put in sincere and pious efforts to ameliorate his social life. These teachings include worship, good character, and purity and soundness of the heart. If a man gets up to reform the society without complying with these teachings and if he himself has not received adequate training in them his efforts will not bear the desired fruit and it will become frustrated. If a man's character, conduct and morals are not good and up to the mark and he gets up to work for reforming the society, his words of advice will have no weight and effect. On the other hand, if there is a man who has first improved and reformed his own private life, personal conduct and character and then launches his campaign to reform others, his words will penetrate through the ears into the depth of the hearts. If we start this work of reform without having first reformed our own lives, we cannot put up a brave resistance against oppositions and mischiefs. Instead, we shall surrender ourselves and will not display high moral or lofty charcter. As a result we fall an easy prey to the temptation of status and later on leave behind the real objective and become interested only in taking credits somehow. All our activities revolve round this desire only. This, in turn, leads us to take wrong decisions and we fail to reach the desired destination.

First of all try to think of your own reform.

On this issue there is a verse of the Holy Qur'an as well as a Hadith of the Holy Prophet ﷺ about which we generally remain in dark. The verse is as follows:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَايَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ۭ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ (سورة مائده : ١٠٥)

O you who belive! you should take care of your own souls. If you become rightly guided he who goes astray cannot harm you. To Allah shall you all return; and then He will inform you of what you used to do (in the world). (5:105)

It occurs in the narratives that when this verse was revealed, a Companion رضی اللہ عنہ put a question to the Holy Prophet ﷺ Saying: O Messenger of Allah, this verse is telling us that that we should take care to reform our own selves. If others are going astray their straying will do us no harm. Should we then give up enforcing the right امربالمعروف and forbidding the wrong نهى عن المنكر ? Thus should we stop preaching *Deen*? The Holy Prophet ﷺ replied: No, this is not so, continue preaching *Deen*. Thereafter he ﷺ mentioned this Hadith:

اذا رأيت شحا مطاعاً وهوى متبعا ودنيا موثرة واعجاب كل ذى رأى برأيه فعليك بخاصة نفسك ودع عنك امر العامة

When you see four vices prevailing in the society; love of wealth being pursued, every man hankering after money, lusts and desires being followed, the world and its charms being preferred, the people neglecting their Hereafter, every man having some opinion, being proud of his opinion and every man thinking that he is all-wise and rejecting others advice then be

careful. In such a situation take care to reform yourselves and do not follow the general public.

How should we behave in a spoilt society?

Some Ulama have interpreted this Hadith by saying that a time will come when the advice of one man to another man will have no effect. So at such a time the command of enforcing the right and forbidding the wrong and the duty of Preaching *Deen* will lose their force and become ineffective. At such a time a man should sit in his house, rehearse Allah's names and try to reform himself and he should do nothing else. Some other Ulama have interpreated this Hadith differently. According to them this Hadith is referring to a time when corruption will surround the society on all sides and everyone will become so deeply concerned with his own affairs that he will not lend ears to what others say. At such a time man should take care of himself and ignore the affairs of the public. It does not, however, mean that the injunction implied امر بالمعروف (enforching the right) and نهی عن المنکر (forbidding the wrong) should be abandoned altogether. At such a time more attention should be paid to the reform and correction of individuals rather than the society as a whole. This is because, society is nothing more than a group of these individuals. If the individuals do not react favourably to reform, the society can never be reformed. On the other hand, if the individuals are refomed Society automatically reforms. Therefore, the way of dispelling this corruption is the way of reforming the individuals by means of individual and collective struggles and efforts. This will lead to the building of personalities and this process of personality building will increase automatically the number of righteous persons bearing good moral

conduct and character. This, in turn, will result in doing away with the corruption and vices of the society. According to other commentators, this Hadith is not concealing the injunction of propagating and preaching *Deen* but is suggesting an automatic process for the same end.

An important cause of our failure

I was telling you that in my opinion a major cause of our failure is that in trying to bring a reform among the society as a whole we have ignored the reform of the individual members of this society. Ignoring the reform of the individuals implies that we have totally ignored the requirement including worship, relationship with Allah, purification of character and action upon all the Islamic teachings. So, unless we come back to these teachings, our movements and our efforts will not be crowns with success. Imam Malik رحمة الله عليه has observed:

لَن يَصْلُحَ آخِرُ هٰذِهِ الْاُمَّـةِ اِلاَّ بِمَا صَلُحَ بِهٖ اَوَّلُـهَـا

> The reform of the later generations of this Ummah will take place in the same way as reformed its earlier generations.

In other words, no new fromula can be invented for reform of this Ummah. Reform of the Ummah during the time of the Noble Companions رضی الله عنهم came through the reform of the individuals and the same course will have to be taken even now.

The Afghan *Jihad* is a shining chapter of our History

Today we are quite alive to the need of bringing reforms in politics, economics and in the society, but

organisations to reform the individuals are conspicuous by their absence. That is why our movements launched for this purpose do not succed, and fail at one stage or another. The failures are sometimes due to our own differences and quarrels. A sad example of this lies in the Afghan Jihad which is a very shining chapter of our history. A study of this clearly brings out:

ایسی چنگاری بھی یارب میری خاکستر میں تھی

O Allah! How encouraging it is that my ashes
conceal in them a spark like this!

We however, feel ashamed to mention to anyone the deplorable situation obtaining in Afghanistan today after the achievement of this success.

منزل سے دور رہرو منزل تھا مطمئن
منزل قریب آئی تو گھبرا کے رہ گیا

The traveller was quite satisfied and confident
while he was yet away from the destination,
but he became bewildered when he
approached that destination.

The heart of every Muslim is weeping at the civil war raging among our Afghan brothers. Why is it so? It is because we did not fulfil the demands of this struggle. If we had fulfilled these demands it would not have been possible to face the ridicule of the nations of the world at this stage.

All movements of reform stop short at this stage for the only reason that they include no programme of character-building of the individuals nor any scheme thereafter. Therefore, the movements fall through after some time.

The Second important cause of our failure

In my opinion, the second cause of our failure is that either no work is being done to implement Islam in the country or it is quite inadequate. I mean to say that on one hand we bestowed so much importance on collectivism that we practically declared it to be the whole of Islam. On the other hand, we did not give sufficient thought to the question as to what should be the procedure of implementing Islam during the present age. For this purpose neither we gave sufficient thought to the problem, nor did we chalk out some regular programme of work, or, if we did chalk out a programme it was not commensurate with the needs. I do not say-Allah forbid - that it is not possible to implement Islam in this age. The teachings of Islam were not conceived by a human mind. These are the teachings of that All-Powerful and All-Knowing Allah Whose Knowledge and Power transcend and encompass everything in the Universe. As such, a person can go out of the fold of Islam during this age. It will however, be necessary for this purpose to devise and chalk out a working programme. It is regretable that no serious attention is being paid to the question of chalking out a programme for the application of Islam in our land.

In every age there has been a different method for implementing Islam

We have been working for Islam and putting in efforts in its cause; we have also been launching practical movements for Islam. Before conceiving these movements and during their operation every one should be clear about the meaning of implementing Islam, which is the implementation of the laws of the Qur'an and the *Sunnah*. In this context it is generally said that we have with us the

Fatawa Alamgir (A famous book of Islamic Religious Rulings). This will help us in taking decisions on various issues. We go ahead with this innocent notion in our minds. It should, however, be borne in mind that it is one thing for some principles to be eternal and quite another thing to implement those principles in different conditions and in different ages. There is no denying the facet that the teachings and injunctions of Islam are eternal and applicable for all times to come, but the needs and requirements for implementing them differ from age to age and time to time. For example mosque are built also today. Previously they were built with date-palm leaves and woooden beams; now they are built with cement and iron bars. We see that the needs and principles of building mosques have remained the same, but the methods and materials of their construction have changed considerably. Again the Qur'an has said:

واعدو الهم ما استطعتم من قوة

> Make ready for them all you can of (armed) forces and of horses tethered. (8:60)

The forces of fighting in the olden days consisted of arrows, swords, horses, etc. and now they consist of artillery, fighter planes and modern war weapons, tanks, bombs, and missiles, etc.

What Should be the method of implementing Islam?

Likewise, it will be necessary to decide upon a procedure and course of action for applying the Islamic *Shari'ah* to our present style of living. What should be that course of action? How should we enforce those eternal principles of Islam? So far, we have not been able to chalk

out a well-considered procedure which we may claim to be a firm and final procedure to answer our purpose in this age. Efforts in this direction are indeed being made in the entire Islamic world, including our country, but we cannot claim that these efforts are final. In the absence of such a firm and final procedure of action, serious problems and difficulties will crop up in implementing the Islamic injunctions and principles, even if power and authority are attained as a result of one of these movements.

The point of searching for new interpretations is quite wrong

Some circles are seen advocating the need of searching for new interpretations of Islam for implementing it practically. They argue that we want to implement Islam in the present age which has drastically changed from the past ages. Some circles are making demonstrations in favour of this " New Interpretation " with a sinister mover to obtaining sanctions for what is being practised now, e.g. Islamisation of usury, gambling in the garb of lotteries and betting, drinking wine and mixed gatherings of men and unveiled women, etc. These circles have the audicity to demand that what is unlawful may be declared as lawful on the authourity of these " New Interpreations".

Such a notion is totally wrong and condemnable. All this boils to the conclusion that whatever is being practisd today is all right. In their view the implementation of Islam only means that authourity and power should pass into the hands of the Muslims without effecting any change in what we have received from the western civilisation. If this notion is accepted, the efforts being made to implement Islam will become meaningless and

disastrous.

To seek ways and means to implement Islam in the present age does not mean to subject Islam to an operation and to alter its feature so as to mould it on the western pattern and trend of thinking. In fact, the implementation of Islam means that all the injunctions and principles of Islam will remain intact and unaltered in their places, as indeed they should so remain. All that we have to decide is what should be the practical procedure for the implementation of the Islamic injunctions and principles in this age. All books of Islamic jurisprudence are full of answers to trading and business problems, yet these books may not furnish clear-cut answers to the various trading and business problems arising from day to day. We shall have to search for answers to these problems in the light of the Qur'an the *Sunnah* and the accepted principles contained in the books of Islamic jurisprudence. So far we have made little headway in this direction. Unless we complete this work, we cannot achieve full success in our work. In the same way, Islamic injunctions and principles about politics are available in these books. We have only to find out what shall be their practical shape when the Islamic *Shari'ah* is implemented in our age. In this field also our work is not complete, nor is it up to the standard. Sometimes we fail in our efforts on account of these defects and shortcomings.

Summary

In my opinion, the foretold two causes stand in the way of implementing the *Islamic Shari'ah* and both are concerned with the trend of thinking:

The first cause: Negligence in the reform and personality-building of the individual Muslim, and undertaking social and collective activities without

reforming the individuals.

The second cause: Sincere and thoughtful research work is needed on the subject of implementing Islam and adequate work has not been done in this field also. These are the two causes.

If we succeed in understanding them and eradicating them, we can hope to succeed- Allah willing - in our work.

May Exalted Allah bring the day, by His mercy, when these movements of awakening may be crowned with success in the true sense. *Aameen*!

وآخر دعوانا ان لحمد لله رب العالمين